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THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

LARGEST NET PAID CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA

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UPROAR AT TRIAL: WITNESS WANTS TO KILL EICHMANN IN JERUSALEM COURT ROOM

RABBIS DEMAND WORLD ASSEMBLY

NEW YORK (JCNS) — The establishment of an "International Jewish Assembly," composed of all major organizations in the world, including all secular and religious denominations, and the Zionist Organization was advocated by Rabbi Edward T. Sandrow, president of the Rabbinical Council of America. Such an Assembly, said Rabbi Sandrow, was needed because World Jewry is "so splintered and truncated that leaders of other faiths don't know where to turn for official statements about Jewish opinion." Rabbi Sandrow was speaking at the 61st Annual Convention of the Rabbinical Council which met at the Concord Hotel, Kiamesha Lake, New York.

More than 500 spiritual leaders of Conservative Organizations from America, Canada and elsewhere were present. The Convention debated various problems, ranging from rabbinical questions, both theological and practical, to national standards of American rabbis and efforts to achieve Jewish unity throughout the world.

In his annual report Rabbi Sandrow asked the Soviet Union to invite an official representative delegation of the Synagogue Council of America representing all three major religious movements in the U.S. — to establish and maintain contact with Russian Jewry. He pointed out that the Protestant World Council was permitted by the Soviet authorities to make contact with the Christian community in Russia. So far Rabbis have been invited to visit the USSR as individuals.

"It is too much to expect the Soviet Union to initiate a spiritual revival in Russia, nor do we ask permission for the Jews there to emigrate to Israel. But we cannot remain silent when a community of millions of our people lives in enforced silence and without any communication with the outside world," said Rabbi Sandrow.

MARGARET AT JEWISH SOCIETY'S CEREMONY

London, (JCNS) Princess Margaret is to perform the opening ceremony on May 30th of the Mary Alexander Home for Infirm Jewish Blind, Oakleigh Park North, London.

Survivors surround guarded Eichmanngrad, as Jerusalemites call courthouse. All are outwardly calm but hope monster will be hanged soon.

Only Survivor Among 13,000 Saved by Mother

By Cable to The Canadian Jewish News

From GOLDA ZIMMERMAN

CJN Reporter at Eichmann trial

JERUSALEM — This week the courtroom where Eichmann is standing trial for the murder of 6,000,000 Jews was the scene of an emotional outbreak bordering on hysteria on the part of 46-year old Zvi Shaefer, who on hearing a tale of bestiality, sadism and senseless killing, lost control of himself, jumped to his feet and shouted "Bloodhound, Bloodhound !"

Only Four Survived

Screaming and weeping hysterically, his legs waving in the air, he was carried out of the courtroom by four police officers. Shaefer comes from Tiszavlak where only four of his sixty-two relatives including his parents and six brothers and sisters survived Nazi persecution at Belzec concentration camp.

Breaks Down

It was when Judge Halevi questioned witness Yaacov Goorfein about ten thousand Jews who were taken to this death camp that Shaefer broke down. He cried:

"They killed my Father ! The accursed monster is still alive. He is right here ! Let me kill him ! What is the point of this trial? What comedy are you playing? Why don't you kill him?"

Quiets Down

Goorfein begged the police to be allowed to return to the court.

Then he quieted down and promised to remain calm. He was permitted to return.

Eichmann Calm

Even without this disturbance this week's proceedings at the Eichmann trial would have been harrowing enough. Eichmann maintained his Teutonic impassivity, surrounded by his files and notes.

Goorfein told the court of the ghetto in the western Galician town of Sanok. Of a Jewish population of thirteen thousand prior to World War II, in January 1943 all that remained were thirteen hundred. These too were then deported in railroad cars to the death camp of Belzec.

The witness was one of a hundred and three who survived.

Saved by Mother

The death wagons were marked: "Space for eight horses or forty people.

Goorfein was saved by his Mother who pushed him out of the wagon. He jumped off and finally got to Cracow from where he eventually reached Palestine.

Servatius' assistant, the German lawyer Wachtenburg returned from Germany with a list of former SS officers. He said he will demand their admission to Israel to testify for Eichmann.

DEAD SEA SCROLLS OPENED

NEW LIGHT ON BAR KOCHBA PERIOD

JERUSALEM — The first 10 Dead Sea papyri from a record haul brought in last month by a team of Israel explorers have been opened and found to be mainly ancient legal documents. Slides of the texts were screened today for the President, the Prime Minister, and archaeologists who had taken part in the expedition.

One set of documents related to the period of Bar Kochba, the Jewish warrior who led the uprising against the Romans in a.d. 132 and whose followers took refuge in the caves east of the Dead Sea after the collapse of the revolt three years later. Orders from Bar Kochba's headquarters were found in the same cave in the northern precipice of Nahal Hever last year. One of them called for the confiscation of property belonging to one Elazar Ben Hitta. Dr. Yigael Yadin, the archaeologist who dug up last year's and this year's finds, said the new papyri reveal the fate of that land.

"TAX EVASION"

Three of the papyri are contracts for the lease of the land to two partnerships of two persons each. Two of them, dated two days later than the first, provide for the dissolution of the partnerships. "Probably a tax evasion trick". Dr. Yadin quipped to Mr. Levi Eshkol, the Finance Minister.

From the scientific point of view the importance of the documents lies in the light they shed on Hebrew usage during the period when the Mishna, the codification of Jewish oral law, was written. The documents also yield topographical information about ancient Palestine, Dr. Yadin said.

The contracts go into detail about the manner of payment in Roman and Jewish money in accordance with the formula laid down in the Mishna.

One of the witnesses who signed the document was Masbala Ben Shimon, who was a recipient of the Bar Kochba orders found last year and was believed to have been a local commander.

Aramaic documents include a receipt for payment respecting a lease of land from Bar Kochba and a contract for the sale of property through the medium of the administrator of Bar Kochba.

SURGEON'S SKILL

One scroll packed inside a hollow reed was removed for Dr. Yadin by a noted Jerusalem brain surgeon. It has been only partly deciphered because of its brittle condition and it deals with the sale of a vegetable garden.

Four papyri written in Greek but with Aramaic summaries and signatures date to the last years before the revolt. Their importance is that the dates and months are noted both on the basis of the Roman and the local calendars. The documents are a marriage contract, a contract regarding guardianship, the lease of a palm grove, and another letter dealing with guardianship.

HISTADRUT BUILDS RABBINICAL SEMINARY

TEL AVIV (JCNS) — The Histadrut is to build a rabbinical seminary and synagogue for the Sephardic community in Jerusalem.

This was decided after a stormy debate in which this proposal — which was brought forward by Mapai — was sharply criticized by the representatives of Mapam and Achdut Avodah.

Mr. Aaron Becker, the Histadrut SecretaryG-eneral said in reply that Histadrut had thousands of religious members, and therefore it was only right that the Histadrut should cater for their religious needs. He added that the proposed seminary would supply the Sephardic communities in the Diaspora with teachers who were acquainted with Israel's "labour spirit."

World Zionist Committee Ends Meeting; Elects Executive

SHARETT NEW AGENCY CHAIRMAN

TEL AVIV, (JCNS) — Dr. Nahum Goldmann has resigned the chairmanship of the Jewish Agency executive.

Dr. Goldmann said that Mr. Moshe Sharett had agreed to accept the post.

Dr. Goldmann retains the Presidency of the World Zionist Organization.

"There can be no doubt that the fact that the Zionist movement is split up into parties hinders its growth." Mr. Moshe Sharett, the new Chairman of the Jewish Agency Executive, told the Zionist General Council here.

There was no longer a place for parties in the movement, he added. "They have no justification in reality."

NEW MEMBERS ELECTED

JERUSALEM — The World Zionist Actions Committee ended its four day meeting with the election of a new executive. Sharett was elected chairman. Other members are: Levi Eshkol, Colonization; David Beth Aryeh, Torah education; Israel Goldstein, Keren Hayesod; Eliahu Dobkin, Youth and Hechalutz; Leon Dultzin, Economics; Arieh Pincus, Treasurer; Aaron Zisling, Absorption; Moshe Kol, Youth Aliyah; Zalman Shazar, Education; Shlomo Zalman Shragai, Immigration.

New York members of the executive are Rose Halperin, Emanuel Neumann, Rabbi Mordecai Mirschblum and Abraham Schenker.

P.M. ON CIVIL DEFENSE - TODAY

The prime minister, the Rt. Hon. John G. Diefenbaker, and many provincial premiers will be heard in a radio broadcast of national interest Friday, May 5 at 11:00 a.m. EDT on all Canadian stations.

All stations, both AM and FM, have been directed by the Board of Broadcast Governors to carry the program.

WATER FOUND IN NEGEV

TEL AVIV, (JCNS) — A deep underground source of water, the existence of which was hitherto unknown, was recently discovered in the vicinity of Beersheba during prospecting work conducted by the Tahal and Mekorot Corporations.

The discovery will radically alter estimates of water resources in this area as the new underground source ensures the municipal water supply of Beersheba. The town will no longer have to depend on sources of water in the north.

LIBERAL PARTY PREPARES FOR ELECTIONS

TEL AVIV — (JCNS) — Immediately after being formally founded the new Liberal Party announced that the Progressive and General Zionist groups in the Knesset have merged. The Party has now become the third in importance in the country, after Mapai and Herut.

ISRAEL TO ORDER THREE BIG LINERS

HAIFA (JCNS) — Israel has decided to expand its merchant marine and to become one of the important sea-powers in the Mediterranean. Orders worth $15,000,000, are to be immediately placed in France, Italy and Japan, for three 10,000-ton liners and two large tankers with option to double the orders.

Later, Israel will place orders for 14 coastal freighters and 23 ships totalling 210,000 tons.

Three new lines are to be opened between Eilat and African and Asian ports.

INDIA, PAKISTAN AGAINST DIPLOMATIC TIES WITH ISRAEL

LONDON, (JCNS)

Mr. Nehru, the Indian Premier and General Ayub Khan, the President of Pakistan, made it clear that neither of them envisaged the establishment of diplomatic relations with Israel.

Unlike India which recognised Israel de facto, Moslem Pakistan did not.

At a Press conference for foreign journalists to whom the President spoke about Pakistan's desire to be friendly with all nations, an Israeli journalist inquired whether this also meant a change in attitude towards Israel with a view to her recognition. The President replied: "You must be friendly with our friends, and only then will a change in our attitude follow."

The Pakistan President refused the suggested role of mediator in the Arab-Israeli conflict. "I hope and pray that these difficulties will be resolved, but I personally know too little about them", he said, "to accept the suggestion."

Mr. Nehru said that as far as the establishment of diplomatic relations was concerned, the decision had been; not to open diplomatic missions in Delhi and Tel Aviv respectively, "and we are not going to." He added that in view of India's recognition of Israel, "this may not be logical, but it is practical."

TEXTILE INDUSTRY EXSPANSION

TEL AVIV, (JCNS) — Israel exported textiles to a value of twenty million dollars in 1960 as comparedwith only twelve million dollars in 1959. The expansion of the textile industry is reflected in the increase in the number of spindles, from 90,000 in 1957 to 200,000 today.

LORD MAYOR VISITS HOLLAND

AMSTERDAM, (JCNS) — The Lord Mayor of London, Sir Bernard Waley-Cohen, paid a visit to his family's ancestral home at Amersfoort last week. The house, which today serves as the Town Hall, is a three-storey, eighteenth century mansion. Sir Bernard was on an official visit to Holland.

Commentary • By M. J. Nurenberger

THE GERMAN MOOD

FRANKFURT-AM-MAIN: On the SURFACE the Germans are calm and seemingly not worried about the Eichmann Trial in Jerusalem.

"It has nothing to do with us," they tell you. "After all, every nation has its share of criminals—so have we. Are all Chicagoans gangsters?"

• • •

However, the facts belie this superficial demonstration of unconcern with the outcome of the Eichmann Trial. After all, some Germans may be stupid. But those who form public opinion here are not insensitive to what this trial may prove.

Meanwhile, in the "satirical" Revue Theatres so popular with the German public, among the latest quips about Eichmann is:

"He is punished sufficiently already. Why? He had to eat matzo during Passover!"

• • •

The discrepancy between this almost officially encouraged mood of INDIFFERENCE with the outcome of the trial and the deep-rooted fear that it may unleash a new wave of anti-German feeling throughout the civilized world is palpable—and understandable—from the German point of view, that is....

• • •

One flippant example: Every German with whom I engaged in a conversation about Eichmann had the ready cliché answer: America has its gangsters, so have we. Simultaneously, however, the German press almost unanimously underscored the "fact" that Eichmann's guilt is "only political."

On April fifth, one day after the LANDESVERWALTUNGSGERICHT in Cologne had rejected the demand by Dr. Robert Servatius that Bonn finance the defense of his "poor client," all German newspapers underlined the following point made by defense council:

> **"...Eichmann's actions were all perpetrated in obedience to higher orders. Thus, they cannot be considered criminal acts in the ordinary sense of the word. Also Interpol (the International Police) had looked upon Eichmann's actions as upon political crimes. This was the reason why it refused to cooperate in the search."**

• • •

The above citation is from the brief presented by Dr. Servatius to the Cologne court. It is extensively quoted and featured in all four German morning papers I picked up that day in Frankfurt: DIE PRESSE, DIE FRANKFURTER RUNDSCHAU, DIE DEUTSCHE ZEITUNG of Cologne and the STUTTGART ZEITUNG.

Immediately one can sense that the Germans instinctively, and psychologically, would like to have THIS attitude prevail: Eichmann is a POLITICAL criminal. He ONLY obeyed orders.

• • •

I think this is subconsciously the German mood: Identification with Eichmann's motives, not with his actions.

"Our guilt is political. We only obeyed orders."

20 JEWS ARRESTED IN MOROCCO

RABAT, (JCNS) — Twenty Moroccan Jews in four private cars were arrested by Moroccan gendarmes on April 15 on the road towards the city of Melilla, in north-east Morocco.

Most of the arrested were residents of Casablanca and had no passports.

The pro-Government daily, "Al Alam," declared that the Jews "were preparing to desert the fatherland" and that their emigration was organised "by a network working for the Zionists and a foreign State in defiance of the laws, sovereignty, and dignity of Morocco."

JEWS FOUND GAINING PRESTIGE IN BANKING

NEW YORK, (CJN)

The American Jewish Committee said that major banking institutions in this country were beginning to offer equal opportunity to Jews who sought executive careers in banking.

The Committee made public a two-year survey of employment practices in major banks.

Emphasis was put on Philadelphia because it is known as "the cradle of American finance." The study there was the pilot project for similar surveys over the country.

USSR Yiddish Paper Soon

LONDON (JCNS) — Office of the Yiddish journal to be published in Moscow soon, was opened last week. It is on the fifth floor of the building from which the Literaturnia Gazetta is published.

ISRAEL HELPING CHRISTIAN INSTITUTIONS

NEW Y.M.C.A. CHAPEL IN TIBERIAS

London, (JCNS) A programme for the development of Y.M.C.A. property near Tiberias was the object of discussions between one of the largest organisers of pilgrimages from England and representatives of the Israel Government Tourist Corporation. The first stage in the programme will be the construction of a chapel, to be known as the 'Harte Memorial Chapel', for which plans have already been completed and the necessary funds collected.

The second stage in the programme will be the development of additional hostel rooms to accommodate Christian pilgrims. Funds for this are now being raised by the Y.M.C.A.'s of the United States and Canada.

United Jewish Appeal Names Top Campaigners For 1961

LOU LOCKSHIN
Heavy Industry

ARCHIE SOPMAN
Foods & Services

HAROLD GREEN
Construction

ALFIE FREEMAN
Men's Wear

DON CARR
Barristers' Group

IRVING BERGER
Furrier's Group

BEN WINBAUM
Foods & Services

HARRY WEINER
Furniture

GEORGE ALTMAN
Film Group

BARRY CAPLAN
Accountants' Group

HARRY FRANK
Metro Division

Congratulated For Dedicated Effort

Eleven top workers in the Toronto United Jewish Appeal are shown on this page. These are the 11 men whose devotion and hard work have been responsible for much of the success of the 1961 UJA campaign.

Max Tanenbaum, campaign chairman, offered his congratulations and urged campaigners and community alike to make every effort in these final two weeks to go "over the top".

Balfour Lodge Starts Eighth Season

The youngest Zionist Men's Group in Canada begins its eighth season this summer when its new executive takes office. The Lodge has more than doubled its membership since 1957 and is almost three times larger than the initial group which founded Balfour Lodge at the Young Judaen summer camp, Camp Shalom, in 1954.

Since its inception 8 years ago many worthwhile projects of a cultural as well as a welfare nature have been sponsored by the members of Balfour. A good portion of the Lodge has been to Israel and more plan to go in September. A strong Zionist-Jewish Cultural background is the foundation on which Balfour activities have been built.

This season promises to be one of great challenge. Already tentative plans are being made to form a Junior Lodge, to start a Ladies Auxiliary, to bring a prominent speaker to Toronto to address Jewish Young Adults, to carry on a worthwhile cultural exchange with other groups, and to plan a bold welfare programme.

The executive for the coming season consists of R. M. Havelock, President; A. L. White, Vice-President; S. H. Greenberg, Secretary; J. F. Greenspan, Treasurer. A strong administrative board will back up the executive, as will the specially-formed Advisory Council of past executive members.

The Zionist Organization of Canada and the Zionist Men's Association realize that from the ranks of Balfour Lodge and the groups it will foster and guide will come forth the leaders of the Zionist Community that will lead Jewry in the troubled and complex days ahead.

MOFFAT CLEANING AND LAUNDRY - LAND

Girls, drop everything and listen! Something has happened which is more important to the housewife than sending someone into outer space.

You doubt it? Well, since seeing is believing, dump your household articles and clothing which normally go to the dry-cleaners' into your compact car and take them immediately to MOFFAT CLEANING AND LAUNDRY-LAND.

As new as tomorrow, this mothers' helper is located at 824 Sheppard Avenue, at Wilmington. There you will also find automatic washers and 50 lb. capacity dryers.

So what's different about that? This!

It's not ordinary washing I'm talking about. I mean DRY CLEANING! And you can "do" 9 lbs. for only $2.00—the cost of one garment (or two, at most) if you send it out.

There are eight dry cleaning units, 9 lbs. to a unit. A complete cycle takes 50 minutes, during which period the articles go through 3 wash and rinse cycles. The cleaning fluid is constantly being filtered so that whatever goes into the machine comes out absolutely clean.

The most amazing thing is, — and you *must* believe me — very little or no pressing is required if everything is hung up immediately on hangers.

Sure, I was skeptical. But, afterwards, when I took just one look at my husband's winter coat, my winter coat, the childrens outer garments, my gorgeous, new draperies which I took down for the summer, it was unbelievable!

Nothing shrunk, which so often happens elswhere. No colour ran and the fabrics remained like new.

Say, let me finish. Where are you running? You can't wait to get to MOFFAT CLEANING & LAUNDRY-LAND?

Boy, will you save! This, of course, you don't have to tell your husband. Present him with a bill equivalent to the cost of each individual item as estimated by a professional dry cleaning establisment — then will you have a ball with the difference saved by availing yourself of MOFFAT'S services!

Incidentally, two trained women are in attendance ready to guide you and answer all questions.

You can sit in comfort while there. If MOFFAT CLEANING AND LAUNDRY-LAND proves as popular as I think it will, it shouldn't surprise me if one day soon, we get coffee AND while waiting.

FROM BROADWAY:

THE LYONS DEN

By LEONARD LYONS

Howard Lindsay and Russel Crouse, co-authors of "The Sound of Music," went to Toronto to see the national company open here. They learned that the two-week booking will gross $208,000. This fantastic sale was made possible by the fact that the musical is playing in the O'Keefe Center, which seats 3,211 customers. Lindsay looked at the vast audience and beamed. Crouse whispered: "Yeah, but suppose they turn on us?"

● *Sarah Marshall*, of "Come Blow Your Horn," is the daughter of Herbert Marshall and Edna Best. When Miss Marshall decided to become an actress, her mother took her to see the Lunts perform, and then introduced her to the stars backstage. Sarah asked Lynn Fontanne what acting method they used. Miss Fontanne started to reply, paused, then called to Alfred Lunt: "Alfred, dear, be a good fellow and tell Sarah how we do it."

● *Anatolie Litvak*, the film director, flew here from Paris recently to show his new movie, "Goodbye Again." He went to Dunhill's to buy some cigars. The man at Dunhill's greeted him: "Oh, we have the box you ordered. Here it is." Litvak remembered no order. The date was on the box, "April 1, 1941." That was when he joined the Army. They've been in the humidor ever since.

● *Abram Chasins*, who retired from the concert field 15 years ago to devote himself to WQXR, writing and editing, will play the piano again for a Kapp Records album . . . Columbia Pictures has given Sam Spiegel carte blanche — meaning no budget — for "Lawrence of Arabia." That's because his last three films for the firm have grossed over $60,000,000 . . . A man who admired Bob Hope's suit asked what he does with his old clothes. Hope said: "I have them cleaned."

● Agriculture Secretary Freeman told the Insider's Newsletter man: "The secret of a successful man is a wife who tells him what to do and a secretary who does it."

● *Chaim Gross'* sculpture class at the New School has among its students Mrs. Vera List. She worked late one noon and left only to attend the luncheon at which she and her husband, Albert A. List, announced their one million dollar gift to the New School, Lincoln Center and other institutions . . . The Whitney Museum bought Al Hirshfeld's theater mural, which includes theaters and Marilyn Monroe.

THE HORIZONTAL ANALYST: *A woman psychoanalyst* here, who has some Broadway notables as patients, recently suffered a back injury and must rest her back. Her patients now experience the novelty of having their analyst lying on a sofa, while they sit in a chair.

THE STROLLER: *Sam Levene*, one of America's foremost actors, now is seen Sunday afternoons leading a rabbit on a leash in Central Park. Before Easter Levene decorated eggs, for every fellow member of the cast of "The Devil's Advocate." In return they gave him the rabbit "Harvey" Levene. He took it to his hotel, became attached to it and decided to keep it.

MEETING: *Brendan Behan* met *Harpo Marx* in the elevator of the Algonquin. Behan mentioned Marx's new book, "Harpo Speaks!" Harpo started telling him a story about Hollywood: "Once I was making a movie, 'A Night at the Opera' " . . . "That," said Behan, "is like Leonardo Da Vinci saying, 'Once I was painting a picture, "The Last Supper." "

SCHOOL DEPT.: Harpo Marx, now in New York for the publication of "Harpo Speaks!", celebrated his wife's election as a trustee of the Board of Education in Palm Springs, Calif. Mrs. Marx, who also is active in the PTA there, beamed: "And neither Harpo nor I ever finished school" . . . The Marxes have four adopted children. They soon will take a fifth into their household — an exchange high school student from the Orient who will spend his senior year with them.

● *Charles Silver*, president of the Board of Education, attended a fund-raising dinner where the names of the guests were called out and each pledged a contribution. One man pledged 10.000.... Then the card-caller said: $5.000, and a second pledged $

"Is there anyone here who would mory of something dear to him?" like to make a donation in me- The second man called out: I give $5.000 in memory of the dear $10.000 I just pledged."

RABBI YERUSHALMY OF MERKAZ HARAV KOOK IN TORONTO

Rabbi S. Yerushalmy, head of the New York office of Rabbi Kook's Universal Yeshivah of Jerusalem arrived in Toronto for a brief visit in the interest of the new building of this edu[illegible]ional centre.

• • •

This great Theological College, founded by the late revered Chief Rabbi A.I. Kook serves as a Fortress of Torah for hundreds of Talmudical students, locally and from abroad, where they receive all their material requirements and are systematically trained to become the future qualified spiritual leaders of Israel.

Yeshivat Merkaz Harav Kook has succeeded more than any other Yeshiva in attracting for the first time young "Sabras" in impressive numbers, all products of the new generation of Israelis. Here they are exposed to a completely revised curriculum of study especially designed to give them the proper approach and outlook to the problems of modern Israel.

Above all, Yeshivat Harav Kook exerts an increasingly spiri[illegible]l influnece upon the life and the bearing of our Yishuv with the creation of an independent Jewish State and with it the momentous urgent need of firmly entrenching the laws of Torah in Jewish life and the necessity to protect the traditional sanctity of our everlasting holy Jerusalem.

The present faculty is headed by Rabbi Zvi Yehuda Kook, the distinguished only son of the Chief Rabbi. The director of the Yeshivah is Rabbi Nathan Raanan Kook, who continues to carry the burden of the institution as he did when his great father-in-law, Rabbi Kook, was living.

To cope with its increased activities and to accomodate its many new students, a large and suitable modern building will shortly be erected on the spacious grounds acquired for this purpose during the lifetime of the Chief Rabbi in the vicinity of the National Government Buildings in the Holy City. The Yeshiva is recognized as an Institution of Higher Learning by the Ministries of Religion and Social Welfare.

RABBI S. YERUSHALMY

FAMOUS SKULENER RABBI TO VISIT TORONTO

Rabbi Eliezer Zusha Portugal, world-famous as the Skulener Rebbe, will visit Toronto during the following week. The famous martyr who fought communist tyranny in Rumania and was freed from jail thanks to an intervention by the British Government, will arrive here on May 12.

A program which will include a lecture by the sainted teacher is being prepared and will be announced in the forth-coming issue of The Canadian Jewish News.

Rabbi Portugal will be the guest of his son-in-law Rabbi Moshe Myski, 42 Baldwin Street.

RABBI ELIEZER ZUSHA PORTUGAL

ONTARIO ZIONIST YOUTH

On Wednesday Night, April 20th, a meeting of the **Ontario Zionist Region Youth Committee** met to discuss the Young Judea Home Camp Summer Programme.

Deadline for registration was extended until May 10th.

ARMOUR HEIGHTS LODGE B'NAI B'RITH #2016

Armour Heights Lodge B'nai B'rith #2161, under the Co-Ordinating Committee on Citizenship Receptions for Metropolitan Toronto, will hold a welcoming reception for new citizens on Tuesday, May 9th, at 8.00 p.m., at the City Hall in the Council Chambers Room #205.

Among those present will be City Representatives and Special Guest Speaker **Rabbi Abraham L. Feinberg** of **Holy Blossom Temple.**

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★ Spacious, luxurious one and two-bedroom suites, each with a balcony. Your choice of decorator colours.

★ Kitchens designed with a woman in mind . . . equipped with sparkling new Moffat Ranges and Refrigerators by Frigidaire (11 cu. ft. in one-bedroom suites, 13 cu. ft. in two-bedroom suites).

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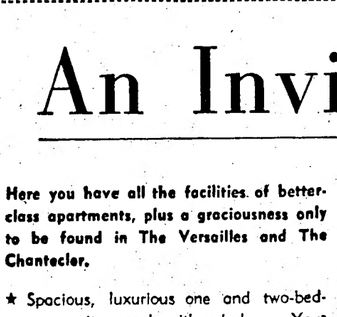
★ Music by Muzak in lobby, elevators, laundry room and each suite, individually controllable as to volume.



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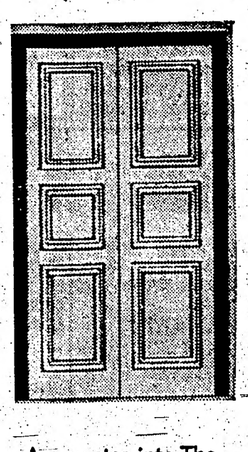

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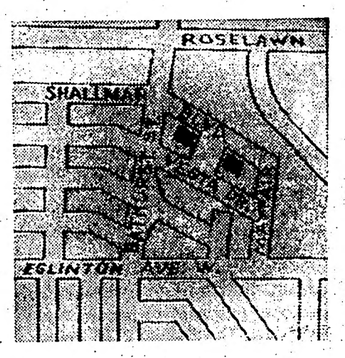

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CJN REPORTERS IN JERUSALEM

WILL EICHMANN HANG?

BY MEYER LEVIN

What shall be done with this man? As the trial moves forward this question increasingly plagues the mind. No ordinary solution seems adequate.

In the time of Haman the answer was easy. "Behold also the King was told the gallows fifty cubits high which Haman has made for Mordecai standeth in the house of Haman. Then the King said: 'Hang him thereon.' So they hanged Haman on the gallows that he had prepared for Mordecai. Thus was the King's wrath pacified."

Perhaps in a few thousand years the case of Eichmann will have evolved into fable. I doubt it. Human society has evolved beyond such primitive myth-making and beyond such a conception of justice.

On the Herzlia beach I met a surgeon, a man who believed in anything but non-violence for he was a passionate ex-member of Irgun (a Jewish resistance organisation during the last years of the Mandate). Yet this man said he did not believe Israel should hang Eichmann. Soon, a group was arguing the question and all the usual ideas were put forward. Imprisonment for life under Auschwitz conditions or exhibition in a cage. There are not many alternatives. I put forward mine: Israel should pass judgment on Eichmann and then turn him over to an international body or a German court for further trial and execution.

To my surprise, the surgeon said: "Exactly what I believe." During the week I found that many Israelis, from shop-keepers to kibbutznicks feel to same way. And the idea is spreading.

At first thought, to pass judgement and fail to carry it out may seem an abnegation of sovereignty. But the higher meaning is that the Jew, to whom nationhood is so precious, is not obsessed with an unthinking nationalism—that we are still propounding Torah for humanity as well as for ourselves and that we identify super-national crimes even when they are directed against one nation. We should insist that the Eichmann case is a universal one for all humanity to punish and not a vengeance case for the Jew. If no international jurisdiction can be convened then it is right to turn the person of Eichmann over to the Germans. He is their problem just as antisemitism is a Gentile rather than a Jewish problem. It is right for the Jews to pass judgment, the trial in Israel is right. Eichmann is a lesson for them more than for us.

Eichmann the symbol and Eichmann the man are not far apart as some would like to believe. As days pass in court, Eichmann's face often becomes revealing. He perhaps forgets that the television camera can enlarge and project what he feels.

Such revelatory moments came during the testimony of Dr. Aharon Lindenstrasse. Standing in the witness box opposiste Eichmann's glass cage, he told how he had stood once before in Eichmann's presence. That was in Vienna, in 1939, as a leader of the German Jewish community.

He came before Eichmann who had established headquarters in the Rothschild residence. Dr. Lindenstrasse and three other Jews were brought into a vast grandeur such as he had never beheld. They had to stand several yards away from Eichmann who sat behind a grandiose desk. Even today Dr. Lindenstrasse could only speak of the furnishings with awe. And as Eichmann listened in his cage there came over his face an expression of bitter regret. His mouth was even a bit dreamy as his mind went back to those times of power and grandeur. The expression deepened to a knowing sneer, the typical courtroom expression of the accused who could tell an awful lot more than the witness knows.

Unquestionably Eichmann yearns for, believes in those days, believes in the Nazi programme. If only events here and there had not gone wrong. Does not much of his generation still believe it? They are the ones who still need to try, condemn, and execute Nazism. It was a day of confrontation. There Eichmann sat while the Jews still stood before him, only now with accusing fingers. In the audience a concentration camp survivor whispered: "Why don't they make Eichmann stand up? Why don't they make him stand through the entire proccedings as he made us stand five, ten hours at a time in Auschwitz? He is an S.S. man. They learned discipline. They know how to stand to attention."

Yet another witness, in an even more piercing confrontation, preferred to stand than to accept the judge's suggestion that he sit down. This was an aged man. Sindel Grynspan, 75, whose letter to his son Herschel in Paris in 1938 telling how the family had been driven out of Germany excited the young student to the point where he got a revolver and went to the German Embassy and shot the first official he could find. This unleashed the German pogroms of "Crystal Night" in November 1938.

A wan, frail figure with a wispy white beard, Sindel Grynspan repeated in court the typical tale of expulsion, beating, shootings, hunger, and blood. He was still the image of the Jew. Pitiful yet clothed in eternal dignity, the eternal "J'Accuse" against inhumanity. Though among the judges, witnesses, and lawyers perhaps only one in five wears a skullcap, even fewer a beard, Grynspan's appearance was the reaffirmation of the image of the prophet and sage and humble Lamed Vavnick.

It was also the image caricatured in DER STURMER. Through Eichmann's half-closed cynical eyes it was doubtless the DER STURMER image that still prevailed. Eichmann himself, however, has tried to blur the counter-image of the S.S. man. Yet in the six volumes of his tape-recorded testimony there are inadvertent revelations like the moments under television.

Since little is still known of his personal life an analysis would require a keen study of omissions, and juxtapositions. The most appalling juxtapositions occur. In the midst of an account of the murder of Hungarian Jewry he tells how he enjoyed a ride in a sports car that could travel on land and in the water. He tells of his horsemanship on Sunday mornings, and of long dinner parties on a country estate. In his office things were moving automatically, so he had plenty of free time.

Every time he mentions a name in the service he dwells on the rank. Though he has an acute memory for such detail he pretends to have no memory for people who played a vital part in negotiations for a million lives. Of this famous affair when he sent Joel Brand to Constantinople to offer Jews for trucks, his memory is vague. With Brand went a triple-agent, Bandi Gross, right out of Eichmann's office. But Eichmann can't recall such a person. "Bandi, it is possible. It may be. Also, it may not be. So perhaps I don't know. If it is the case, then it would really seem that Brand must have. Then Brand must have taken someone with him. But I really don't know for sure."

Lying, twisting, posing, blaming others. Always blaming others. Slip-sliding. This is the man and the type. He becomes animated in his testimony only when knifing someone else. Heydrich, whom he envied, he calls a conniver, a manipulator. Wsliceny, who started as his superior, and whom he eventually out-ranked, was a liar and a double-crosser.

One glimpses the real Eichmann, the real Nazi milieu. He was the fellow who picked a safe service, where he would never have to expose himself at the front. Jew-killing. A hobby of the big boss. So he could get right inside and climb up by knifing his superiors.

This ruthless, totally amoral careerism is Nazism on the individual scale. On the national scale it was applied to the world. This is the image that the Germans themselves must correctly recognise and finally destroy in their own hearts, in their own minds, with their own hands.

EICHMANN FACES HIS JUDGES

Impressions from the courtroom by Meir Ronnen

ADOLF Eichmann stands stony-faced as he listens to the indictment at the opening of his trial. Above, the Presiding Judge, Justice Moshe Landau, motions to the interpreter to turn so that the defendant can hear the charges.

At Justice Landau's right on the Bench is Benjamin Halevi and to his left Yitzhak Raveh. At right is Prosecutor Gideon Hausner. Below is the defence counsel, Dr. Robert Servatius. At left below is an impression of a section of the pressroom with one of the closed circuit television sets set on the wall. Correspondents follow the proceedings through the earphones of their portable transistor radios while continuing to write their stories.

INTERVIEW WITH DR. SERVATIUS:

"EICHMANN HAS A FIGHTING CHANCE"

JERUSALEM — Adolf Eichmann is "ready and willing" to take the stand in his own defense and to submit to cross-examination, his chief counsel said today.

After twelve days on trial before an Israeli tribunal, Eichmann believes he has a "fighting chance" to escape hanging, according to Dr. Robert Servatius, his German lawyer.

Dr. Servatius said Eichmann had told him he was "not afraid" of cross-examination by Gideon Hausner, Israeli Attorney General, and Mr. Hausner's supporting battery of lawyers.

'Not afraid,' Eichmann Says

"I am not afraid to answer them and then they will have to see what was going on," Eichmann asserted, according to his lawyer.

Eichmann's defense is based on a plea that he was merely the transportation officer — "a small sausage" — who only followed military orders in arranging the deportation of Jews to camps like Auschwitz, where milions were put to death. He has denied he was ever directly involved in killing a Jew.

Eichmann, Dr. Servatius said, is well aware that he is fighting for his life in the Jerusalem courtroom. That is why Eichmann, in his glass cage, is following every move with intense concentration, the lawyer declared.

Defendant Termed Calm

Dr. Servatius, asked whether he thought Eichmann would crack under cross-examination, recalled that in the tape recordings of Eichmann's police interrogation, the prisoner sounded calm and unflustered. That was certainly true for most of the recordings, although Eichmann sounded agitated when he was insisting to his police inquisitor that he had shied from horrible sights at Auschwitz and other death camps.

The prosecution plans to take all May and June to present its case. Thus, the dramatic day when Eichmann may testify from his cage cannot arrive until the summer.

Dr. Servatius was asked whether in July he might still be advising Eichmann to take the stand. He said that would depend on how the trial was going.

Dr. Servatius explained that if things looked bad, Eichmann would not have anything to lose by risking cross-examination.

Meanwhile the money grudgingly voted by the Israeli Government for the Eichmann defense is rapidly running out. Dr. Servatius chuckled:

"Don't be surprised if you see me marching up and down in front of Beit Haam (scene of the trial) with a placard reading "please contribute to the defense of Adolf Eichmann."

Priest Honoured In Israel

JERUSALEM — Rare visitors came knocking at the heavy gate of the ancient Carmelite monastery atop the Mount of Sacrifice in the Mount Carmel range near Haifa, recently.

They were, they announced, a group of Israeli and Polish former partisans who had come to see Father Daniel and present him with a gift in token of gratitude for his efforts to save Jews during the Nazi occupation of Poland in World War II.

The gift was a model of the palace of Prince Mirsky in Mir, an ancient Jewish community in what was formerly Polish territory, but is now in Soviet-occupied Byelorussia.

The priest, it turned out, was a former Zionist youth leader Oswald Rufeisen, who later was himself rescued from the Nazis by Catholic priests and eventually became a convert to Catholicism and entered the Carmelite order.

He greeted his visitors, still proud, he said, to be the son of Jewish parents.

Father Daniel said his spiritual work is mainly with Polish Catholic women who immigrated to Israel with their Jewish husbands. He said he had submitted a special petition to Israeli authorities to be officially recognized as of Jewish nationality, although the law excludes from this category Jews who are not of the Jewish faith.

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THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO

WAR CLOUDS: DON'T FEAR - BUT FEAR

From Laos to Cuba, from one corner of the world to the other, fear has engulfed humanity. Do we stride towards war? Are we heading in the direction of a new catastrophe?

Should we, — shall we be afraid? Is the ultimate destiny of mankind **really** in the hands of statesmen?

The man of faith believes that there are two great principles in life which lend meaning to everything he does. The first principle is that free will is ours and our life is in our own hands to make of it what we will. Man works, struggles, suffers and grows; and his happiness or misery is largely the result of his own deeds. Man proposes. The second principle is that there is a Divine force shaping our lives so that man is not the sole arbiter of his destiny, since there is a higher intelligence — a personal God — who may have quite another plan for us. God can reject our petty designs to reveal greater ones. God disposes.

These two principles may seem incompatible but in fact they complement each other for our good. Man works as if everything depends on him, but he knows that his destiny and the final outcome of his work is in God's hands.

A statesman of old, Joseph, Pharao's Jewish prime minister, defined it when he addressed his brethren.

"Fear not", he comforts them, "for I am in the place of God? Ye thought evil against me; but God meant it unto good, to bring to pass as it is this day to save much people alive."

In the totality of Jewish religious thought, something of this idea **is often** submitted as one of the answers to the problem of fear.

We cannot see the whole of life from an objective and distant perspective.

We are too close to it all and are therefore unable to appreciate the whole, no more than anyone standing too close to a painting can appreciate its true meaning and beauty. Often he may see no more than an unintelligible blur of colour.

So what seems to us to be danger may appear as such only because of the necessary limitations of our vision and understanding. We are simple pedestrians who can see only a minute fraction of the world around us. From a greater height the man in the airplane sees for miles. But only God's knowledge, which is the highest, can comprehend everything, past, present and future. God alone knows the end of the story.

Such a viewpoint can bring us great strength. We all have to face our difficulties and fight our way through them. Many of us get restive and lose heart as one hindrance after another blocks our way. But hindrance and misfortunes, pain and suffering may also be God's way of forging our destiny and helping us to a grand purpose. We may not always see that purpose. That limitation is due to our humanity. But the man of faith knows that there are secret aspects of his life's journey which he cannot fathom and which he must leave in God's safe ordering.

The man of faith is therefore never afraid.

MIRACLE IN FRANCE

The re-emergence of Charles De Gaulle as France's incontestable leader is a miracle — both in the general and Jewish sense of the word.

Close to half a million Jews — over 300,000 in Metropolitan France and about 130,000 in Algeria — were on the brink of catastrophe when the Colons of Algiers had threatened to capture France. Only a few weeks prior to the coup a leader of that group called De Gaulle a "Judaized leader". Behind the rebels were the ugliest faces of French military anti-Semites who are still nourished by the Dreyfus Affair.

One has only to look at the newspapers and journals that supported the Algiers coup in order to realize how close was the escape for democracy and freedom. For example, the most outstanding of these journals, **Jeune Nation,** recently stated:

We don't want to see our affairs handled by people who are strangers to our race. We do not want to assist in the destruction of our race by aliens and by massive immigration of representatives of races foreign to our country.

Let's call a spade a spade: who can explain why the Jews direct nearly all the big newspapers in Paris? . . . This totality (of Jewish domination) is really too much.

It has been the tragedy of the intellectual progenitors of France's Right Wing that they were always ready to sell out France in order to save the dominance of the military clique.

The French extreme Right is impregnated with Fascism and anti-Semitism. During the thirties, it prepared the ground for Hitler's victory over France. We all remember the slogan of the Daudets and Maurras of the **Action Francaise** when they coined the slogan, "Better Hitler than Leon Blum". Wittingly or otherwise, they became the Fifth Column that ruined the chances of psychological resistance against Hitler during the period of the phony war. Petain was their man. He collaborated with Hitler. He was close to the **Action Francaise** and to those who, today try to overthrow De Gaulle.

De Gaulle saved France — its honour, its soul — in 1940. Now he saved it physically.

It is a miracle indeed. Not only France has been saved, but the lights that unintermittently shine upon the world from the banks of the Seine have been strengthened. With France democracy has won a great battle, civilization has conquered once more and French Jewry can breathe the free, pure air of eternal France.

ONTARIO MOVES AHEAD

Ontario's seven thousand tourist resort operators received a letter from Thomas M. Eberlee, Secretary of the Ontario Human Rights Commission, urging strict compliance with provincial legislature governing fair accommodation practices.

The operators also received the current issue of the Commission's bulletin "HUMAN RELATIONS", which publishes a complaint from a United States' visitor who, with his wife and two children, motored a thousand miles to an unnamed Ontario resort, only to be denied accommodation "because we were black."

In a signed article in the second issue Mr. Eberlee outlines the policy on which the Commission and the leaders of the tourist operators have agreed:

(1) An Ontario resort must be open to all who can meet its particular standards of dress, deportment, financial responsibility, etc., without any regard to race, creed, colour, nationality, ancestry or place of origin.

(2) An Ontario resort operator should make it clear to his regular clientele, to the public, to other operators in his area, to fellow members of the associations with which he is connected, and, in particular, to his own employees that his establishment is run on a basis of equality of access to all races or creeds.

In his letter to the resort operators Mr. Eberlee says:

"We have no doubt whatever that you fully share the desire of our Commission, and of the leaders of the tourist industry, to create in our province a climate of understanding and good will which will ensure that no person will experience the terrible hurt of being turned away from an Ontario resort with the feeling that they are unwanted."

At a time when the struggle for human rights is being waged on a world-wide scale, we in Ontario never lose sight of what Premier Leslie Frost has recently called "our first obligation":

"As citizens of a country whose parliament has ratified the Universal Declaration of Human Rights, Canadians must always be concerned with, and must never hesitate to condemn, the denial or curtailment of those rights anywhere in the world.

At the same time, we must never forget that our very first obligation is to make certain that the principles of the Declaration are fully practiced here at home.

Our example will always carry greater conviction than our words."

GOLDMANN AND ISRAEL

Dr. Nahum Goldmann's decision to take an active part in the new Liberal Party now being formed in Israel by a merger of the General Zionists and the Progressives calls for considerable clarification.

The first question which arises is whether Dr. Goldmann intends to add membership of the new party to his many other qualifications and assignments, or whether he intends to settle in Israel and enter party political life there.

In the latter case, his decision would be worthy of the warmest welcome, irrespective of one's appraisal of the party itself. The accession of a political leader of outstanding stature and experience, whose achievements are of historical dimensions, could only benefit Israeli life. But only harm could come out of an attempt to combine activity in the new party with Dr. Goldmann's present status and functions in world Jewish life. He himself knows only too well the harm done to Zionist and Jewish life in the Diaspora by the "artificial injection of Israeli issues," to use his own phrase, and he has been a pioneer of non-identification.

Gulliver

Het Parool, Amsterdam

LOST HERITAGE

By CHARLES GAINES

And who are these, here sheltered from the rain,
beneath the marquee of the opera house
where Siegfried bravely fought upon the stage
and slew the beast of evil with his sword?
Who are these people standing in the lobby
lifting their voices to the passing crowd
while neons blaze their products on and off
and curses drift by in the Southern wind?

And who is this, that walks into the traffic
against the lights without a thought of death
that comes so swiftly down the avenue
amid a chorus of screams this rainy evening?

And who are these, that scream these vain alarms
these frantic ones, that wave their futile arms
these thirsty ones, that rush to see the blood?
oblivious of the rain to see the blood!

Is this the end for which this man was born
to walk by chance to this untimely death
(his wife and children thinking he is safe)
beneath the wheels that tell us hurry hurry?

Or was there something in the now deceased
that caused the gear of destiny to turn
another notch to universal death
and cold oblivion in eternity?

But this is drama, drama! what a drama!
the screeching brakes . . . the screams of agony...
the pool of blood... the surging of the mob...
the pawn of death that vainly looks to heaven.

CANADIAN PANORAMA

By Mordecai Hirshenson

No representation for Jews

An item in the press the other day noted that the CBC's national religious advisory council has named a new chairman — Dr. Minton Johnson of Thorn Hill. Dr. Johnson is a Baptist and he follows a Presbyterian clergyman Mr. Allan Monroe. Dr. John Schmieder, a Lutheran pastor from Kitchener, is vice chairman. The well-known John R. Mutchmor of the United Church, scourge of liquor and gambling, is secretary, having held this post for 20 years.

Any Jewish member? No, for the CBC feels apparently that it is all a question of numbers. Only those denominations which have about half a million adherents or more merit representation. If any questions of policy ever arise on this "representative religious body" that might involve matters requiring Jewish religious opinion, the Anglican, United Church, Baptist or Catholic clergymen sitting on the comittee apparently feel competent to deal with it themselves.

The churches today talk a great deal about our Judaeo Christian" tradition, or "Jewish-Christian" teachings, The adjectives "Judaeo" and "Jewish" here are apparently meant as a sort of window-dressing to give the phrase a certain sweep of universality but without lending one of the components the status of full partnership or sharing. This, at least, is what one must assume in the case of the CBC's Religious Advisory Council.

Eichmann And The Editorials

Ontario's newspaper editors have been looking quite soberly at the Eichmann trial and its implications. The London Free Press is quite skeptical and takes a jaundiced view of the proceeding in Jerusalem:

"What this trial can accomplish must puzzle many a layman. It will not serve the ends of justice as they are generally understood. The processes of law are directed toward the criminal's punishment, the deterrence of similar crimes and the reform of the offender. Revenge as a motive is never publicly acknowledged.

"But only the latter aim can be achieved in the Eichmann trial, whose very legality is in serious doubt. Eichmann's monstrous crime was beyond suitable punishment. Deterrence can hardly be a factor, and whether Eichmann has or has not repented scarcely matters now.

"An Israeli official has said, 'What we are concerned about is to make this a criminal trial just like any other.' It is not, and by its very nature cannot be, like any other trial in history. Eichmann's self-confessed guilt is no enormous that the outcome of his trial can only be an anti-climax."

The Times-Journal of nearby St. Thomas has a more constructive outlook and says:

"The events surrounding the kindnapping of Eichmann in Buenos Aires, and the story of long years of patient planning and watching by the Jewish organization responsible for his capture, are doubtless inspiring and testify to the force of justice and revenge that motivates most human beings.

Eichmann, if guilty, should be punished, although any punishment would be a token retribution for crimes beyond computation. To display these in news release and broadcasts will rub salt into the wounds of that part of the world's population still ashamed of what civilization was capable 20 years ago and what it is still carrying out today while those who do care look helplessly on."

The very next day the Eichmann case still bore heavily on the mind of the St. Thomas editor and he devoted a second editorial to the subject:

"The trial of Adolf Eichmann who, broadly speaking is charged with the murder of around 6,000,000 Jewish men, women and children, opens today in, of all places, Jerusalem, which perhaps is as appropriate as any, and whatever the result it will go down in history—"

"...There are 15 different indictments covering every phase of the crimes in the death camps, yet we believe the prosecution will lean backwards in its presentation of the charges so that they, and the jury, will not be accused of deciding the case on prejudice instead of facts...."

The editorial winds up on a hopeful note:

"German people say they had no idea what went on in the Jewish camps until after the war, but even then they were sceptical. The execution of Eichmann would be the ultimate in punishment that could be given him, but perhaps the gruesome evidence that will be given on oath by Germans themselves will enlighten the whole nation anew, especially the young generation who did not know what Nazism stood for."

The Windsor Star speculates:

"None can blame the Israelis for bringing Eichmann to trial. The Nazi offences were the most deliberately diabolical in the annals of mankind. They exceeded even the horrors of Ghenghis Khan and his Mogul hordes. Their purpose was to eliminate an entire race. The question about the trial is the wisdom of it, not the provocation for it.

"The best purpose of the trial will be served by reminding mankind of the terrible deeds perpetrated by a segment of humans; of the degradation to which humans can descend by allowing prejudice to predominate.

"It could have a healthy effect on Germans, where a generation is growing up with little knowledge of what happened. It could make the older generation of Germans — all those who 'heiled Hitler' — more aware of the acts in which they were either participants or accessories.

"This trial is a sort of epilogue to one of the sorriest tales in all the ages of man. One hopes it won't be a prologue to renewed hatreds and animosities."

The most negative reaction of the Ontario dailies no doubt is that of the Kingston Whig-Standard, which deplores the "vilification" that Eichmann has been exposed to and refers to the trial as "overwhelmingly repellant." Says the Whig-Standard:

"There is a certain lack of the traditional dignity and gentleness of the Jewish people in the present trial. The hysterical eagerness with which this man is being held up by his miserable scruff to be viewed by the world as the chief architect of the Nazi attempt to eradicate all Jews is depressing and unworthy. Not only is it extremely unlikely that Eichmann is anything of the kind (even though his crimes may be proved to be unimaginable horror) but in the attempt to prove it the Israeli court will be ignoring the forces which made Eichmann and so many others like him.

"If Eichmann is as guilty as he is said to be (and most of us are in no position to either doubt or confirm the allegations made against him) he is, once more, a monster. And it is at best a traversty to try to punish monsters by normal standards.

"A guilty Eichmann will be punished in a way which no human agency can accomplish. In spite of his appearance of calm, such a man will inevitably be undergoing torturing hell-fires in his own soul — unless he happens to be insane. In either case, a repetition of the pitiable death of Mussolini, for example — although of course, without any physical similarity to that death — will do nothing but besmirch and degrade those whose natural indignation and outraged feelings led them to seek retribution through the death of one man who is really only a monstrous perversion of humanity."

The Man With The Iron Phylacteries

A Jewish "strong man" displayed his prowess to Winnipeg audiences the other week. Baer Levine by name, (the English language section of that city's 'Israelite Press' preferred to refer to him only as "Samson the Second") is a native of Pinsk pictured in a photograph as laying *"t'fillin of iron"*, and knotting a metal necktie around his burly frame. The pithy Yiddish account goes on to describe how this new incarnation of *Shim'shon Ha-gibor* will lie on a bed of nails while holding a piano in his arms — all this in aid of various Israel projects and philanthropies.

DATELINE: OTTAWA

HOW TO ADDRESS SPIRITUAL LEADERS

Four forms of address suitable for rabbis are listed in a guidebook for civil servants just issued by the Canadian Government.

In the section instructing officials on the correct way to address letters to clergymen, the book suggests "Reverend Sir," "Dear Rabbi" "Dear Mr. Cohen," and "Dear Rabbi Cohen" as suitable. For Catholic clergy "Reveerend Sir" and "Dear Father Kelly," are suggested, and for Protestants — "Reverend Sir" and "Dear Sir."

3000 NEW JEWISH IMMIGRANTS

According to statistics just released by the Department of Citizenship and Immigration, 2,964 Jews settled in Canada in 1960.

About half the total figure, or 1,474 came from Israel.

Other countries listed show 579 from the United States, 206 from the United Kingdom, 133 from Poland, 104 from France, 50 from Hungary, 42 from Austria and 40 from Germany. Commonwealth countries contributed 31 from South Africa and 20 from Australia; there were 41 from British colonies.

Total Jewish immigration to Canada in 1960 was 2.85 per cent of the total number of immigrants to this country, based on information as to ethnic origin.

BAR MITZVAH

The Canadian Broadcasting Corporation as well as the Association of Canadian Daily Newspapers have decided that the term "Bar-Mitzvah" could be used henceforth without any explanation.

The fact was highlighted in connection with telecasts and news stories on Israel's 13th birthday when reference was made to the Jewish State's "Bar-Mitzvah Year." Thus another word of Jewish origin will join such terms as kosher, kibitzer and mazel-tov as part of the English language in Canada.

CORRECTING A NAZI FABLE

by TERENCE PRITTIE

BONN—After the First World War, the fable was sedulously fostered in Germany that German Jews had all managed, between 1914 and 1918, to "die." By this was meant that they had bribed the recruiting officers to place a cross against their names on the call-up registers, in order to indicate that they were already dead. The libel that German Jews evaded military service in this way was believed by a great many Germans, even before the Nazis came to power.

The Federal Ministry of Defence has now taken the necessary action to destroy this myth. In a statement made on the West Berlin radio network, the Ministry's spokesman pointed out that 18 per cent of the half million Jews living in Germany at the time of the First World War served in the armed forces. This was not far short of the national average. More than 12,000 German Jews were killed in action.

The Federal Minister of Defence, Herr Strauss, recently ordered that the names of Jews who had fallen in action in the First World War should be replaced on war memorials, from which they had been erased by Hitler's orders. The Minister has now given instructions that the letters written by Jews serving in the armed forces during that war should be collected and the material used in order to correct the false impression which has been passed down in German history.

Speaking on the West Berlin radio, the Ministry spokesman, Colonel Schmuckle, said that this task was more important than much other historical research. The courage and patriotism of Jewish servicemen should not, and would not, be forgotten. The removal of all Jews from the German armed forces in 1941 had been "a dark chapter in German military history." It had been a reversal of the best traditions of the German Army, that of comradeship in face of danger.

SERMON FOR THE WEEK

SACRED SEASONS

And Moses declared unto the children of Israel the appointed seasons of the Lord

(Leviticus XXIII. 44)

There are two ways of interpreting the value of the Sabbath and Festivals. The first is man-orientated. Thus Passover is said to emphasise that man is free, that he must not be enslaved by others. Tabernacles is an opportunity for man to rejoice in the good things of life. The Sabbath is an opportunity for man to rest from his labours and it helps to preserve the Jewish people. Ahad Ha-Am belonged to this school of thought when he said that more than Israel kept the Sabbath the Sabbath kept Israel:

The second interpretation is God-orientated. Passover teaches that man is free to become a servant of the Most High, Tabernacles that man should rejoice in Him. The Sabbath was given that man should recognise God a Creator of the world and all that is in it, with the corollary that man should love Him and delight in His worship.

Now there can be no doubt that the values represented by the first interpretation are very real and that the holy days of the Jewish year do have the purely human and utilitarian effects claimed for them. The Jew who celebrates Passover has a greater appreciation of freedom. Tabernacles does afford us a means of learning to count our blessings and rejoice in our portion. The Sabbath is a day of healthy recreation and recuperation and those who keep it are, on the whole, "better off", even in a material sense, than those who do not. For all that, it is the second interpretation that is both true to Jewish history and in accord with the realities of human existence. In Scripture and in post-Biblical teaching certain days are "holy" because they are devoted to God and His worship. The other advantages are by-products of observance rather than it aim.

And this is as it should be. For, on the religious view of human nature, there is something divine in man which finds satisfaction only in giving of itself in the service of the highest. If the paradox is permissible, man is never more truly human, than when he refuses to subordinate everything to the purely human. Man alone of all living creatures walks erect on his two feet with his head reaching heaven wards.

The old question is often repeated: Was the Sabbath given for man or man for the Sabbath? In a sense both are correct. The Sabbath was given for man, but man realises himself to the fullest by giving himself to the Sabbath.

A frequent error is to appeal to young people to live Jewishly for reasons of expediency. We tell them that Judaism makes life more vivid and more enjoyable, that it enables them to find peace of mind and lasting satisfaction. All this is true and yet somehow we fail to present the challenge which can alone win the young permanently, an appeal to the natural idealism of youth. Our young men and women do not want to be told that Judaism is good for them but that they are good for Judaism, that our faith needs them, not because it is a tottering structure, but because it belongs to the law of life that man's reach must exceed his grasp and that God is to be worshipped. Now as always it remains true that Moses declares unto the children of Israel "the appointed seasons of the Lord."

Harry Golden From Israel

A QUIET WEEKEND

JERUSALEM — Despite the tremendous progress of modern living which has made life in Tel Aviv identical with life in Levittown or Glencoe Ill., the city of Jerusalem remains almost wholly a center of the religious life of Israel.

Late Friday evening, I left the home of a local official and started to walk back to the King David Hotel. Out of habit I lit my cigar, and the first passerby stopped me on the street and admonished me, "No smoking on the Sabbath."

Out of respect for him, and the city, I did not dare even throw the cigar into the street, but put it in my pocket. I was sorry that I did not have, at least, a piece of chewing gum.

A few taxis run, of course, on the Sabbath, ostensibly to take care of fairly large Christian population and the numerous Christian children going back and forth to the Jerusalem YMCA, still a few Jewish tourists do manage to get a ride, too.

In the Meah Shearim, the ultra-Orthodox section, it would be risky to appear in a moving vehicle on the Sabbath. While there is no longer any stoning, you are subjected to constant reminders that it is the Sabbath. There is no mail. Even in the biggest hotels, the radio is silent, and the tourists know not to smoke in the lobby or restaurant.

At sundown, everything reopens.

COURTESY FOR SERVATIUS

The Eichmann trial will not reconvene until Monday morning. Usually, Israeli courts are open on Sunday, but out of deference to the defense staff of Christians, there are no sessions.

The defense counsel, Dr. Robert Servatius, has broken the ice as far as his own public relations are concerned. There is a feeling of respect for him everywhere as a man who is doing a necessary job and, as Dr. Servatius himself has stated, he has been accorded the greatest courtesy in this country by both the Attorney General's office and by the officials, everywhere.

There are unmistakable signs that the Eichmann defense will say that the accused tried to put the Jews away in ghettoes for their own safety, because he, Eichmann, could not get assurances from any of the Allied nations that they are willing to accept Jews. The rumor persists that England will come off badly in the testimony to come.

I made it my business to discuss this with a high-ranking Israeli Army man who, of course, refused to allow me to mention his name. He said: "Suppose you were a British general, fighting an enemy of great power and resourcefulness, and a man came to you with a proposition to exchange civilians for war material for the enemy. You would not be much of a general if you even listened to this proposition. For one, even if you remotely believed that this vicious enemy would keep its word — which at all times was doubtful — it would still be a gamble."

AN INTERVIEW WITH THE BEN GURIONS

Prime Minister David Ben Gurion of Israel looks 10 years younger in 1961 than he looked when, I first met him in 1955. His cheeks are a beautiful red, his handshake is firm, and there is no question of his mental alertness.

I saw him again when I was in Israel recently and went to one of the press conferences he gave for foreign correspondents. At these press conferences, Ben Gurion interviews the newspaperman instead of the other way around. When one reporter said he represented the "Christian Science Monitor," Ben Gurion was off:

"Does your paper preach Christian Science?" he asked.

"No, it is not parochial," said the reporter.

"What do Christian Scientists believe in?" asked the Prime Minister.

The questions came thick and fast and Leavitt Morris of The Monitor was hard pressed to answer all of them. He told the Prime Minister there were many Jews who had become adherents of Christian Science.

"Are they still Jews?" asked Ben Gurion.

"It is interesting you brought that up," replied the reporter. "We had an advertisement recently of a "restricted" hotel and we had complaints from Christian Scientists that they were denied accomodations because they were Jewish."

The rest of us began questioning. Television for Israel? Not yet said Ben Gurion, it would raise the cost of living. Money is needed for other things. Although he did qualify the statement with the admission that many Israelis do need some entertainment.

That evening I visited both the Prime Minister and his wife and the Prime Minister asked me about the question American Jews ask during my lecture tours. I told him there has been an unfavorable reaction to his pronouncements that urged Zionists to migrate to Israel or cease being Zionists. I suggested that if he asked American Jews to send over their high school children for one school term for which they could get credit at home, soon enough he would be inundated, with wonderful results for both Israel and America.

Mrs. Ben Gurion, who says, "Call me Paula," right away picked on me for my weight. She said I promised her the last time we met I would reduce. (I tried.) Paula Ben Gurion is ever watchful for the health and safety of everyone around her. And she only smiled when I asked her to confirm the story about her sending the Prime Minister's bodyguard to bring a bottle of milk.

"My orders," said the bodyguard, "are to protect the life of the Prime Minister."

Paula Ben Gurion took his rifle; "You go get that milk, I'll protect the Prime Minister."

WRITING BIOGRAPHIES

I have spent the fall and winter writing a biography of Carl Sandburg which I have just delivered into the capable hands of my editor, William Targ, at World Publishing Company.

Think twice before you buy this book, however. It is not a definitive biography. In fact, my book on Carl Sandburg is a biography written without research and published without a footnote or an appendix.

I am against footnotes anyway. They always remind me of the fine print in an insurance policy. As Carl himself remarked, "Footnotes are all right — in their place."

My purpose in this book was not to chronicle the events in Sandburg's life, but to try to recapture in prose the Sandburg I know. The book evolved this way and whenever I began to think I ought to tell audiences what Sandburg was doing in 1933, the typewriter itself rebelled. I would wind up writing what Carl thought in 1961 about 1933.

How much does the best biography really tell us of a man?

Or let me put it this way. Has the man ever lived who has really revealed himself?

Tom Wolfe said it brilliantly: "Naked and alone we came into exile.... Which of us has known his brother? Which of us has looked into his father's heart?... Which of us is not forever a stranger and alone?"

Before Wolfe, Mark Twain came to his own conclusion:

"What a wee little part of a person's life are his acts and his words! His real life is led in his head, and is known to none but himself.

"All day long, and every day, the mill of his brain is grinding, and his thoughts, not those other things, are his history. His acts and his words are merely the visible, thin crust of his world, with its scattered snow summits and its vacant wastes of water — and they are so trifling a part of his bulk! A mere skin enveloping it. The mass of his is hidden — it and its volcanic fires that toss and boil, and never rest, night nor day.

"These are his life, and they are not written, and cannot be written. Every day would make a whole book of 80,000 words — 365 books a year. Biographies are but the clothes and buttons of the man — the biography of the man himself cannot be written."

THE NORTH AMERICAN SCENE

By Dr. OSCAR HANDLIN

Whither Our New Suburbanites?

On the new American Jewish community now taking shape, the dominant influences will emanate from the native character of the group and from its place in the economy. In addition, the new suburban setting of Jewish life will certainly give it a novel form. To many commentators the last-named development seems a radical break with the past.

The whole history of the Jews in the United States was formerly conditioned in an urban context. Unlike other Americans, the Jews showed no aptitude for, or interest in, farming. In the nineteenth century as in the seventeenth, they flocked predominately to the large cities. By 1920 perhaps 90 per cent of the total Jewish population was urban. A good many Jews were troubled by their failure to conform to the general patterns of American settlement. But well-intentioned efforts early in the twentieth century to persuade immigrants to settle in the interior were rarely successful.

Since the war, however, American urban life has been transformed. In all the great cities a concerted movement has taken Jews out of the congested central districts and dispersed them in scores of satellite suburban communities. Encino, California; Glencoe, Illinois; Silver Spring, Maryland; Newton, Massachusetts; Englewood, New Jersey; Great Neck, New York — these are representative of the new type of communities in which Jews have come to settle.

The Jews thus joined a general drift of Americans to the periphery of the metropolis. In the last decade the suburbs of the United States grew 10 times as fast as the central cities. Probably more than 50 million people live in the suburbs today; and it is likely that among them are a clear majority of American Jews.

In judging these phenomena it is important to distinguish what is new and what is old in them. Simple moves outward are not without precedent in America's past. Each of the great urban concentrations began with a tightly-packed nucleus which spread steadily outward. Each Jewish group began by living in the heart of the city and sought more commodious quarters as its members were able to afford them. In that respect the present movement is merely a continuation of what has gone on before. The grandparents of the present generation moved from the East Side to Brownsville or to Harlem; their parents moved to Flatbush or the Bronx; and it was to be expected that the children should move to Laurelton.

What is new is the radical alteration in style of life that has accompanied the movement. In the older migrations the Jews carried with them institutions and patterns of life transplanted from their earlier places of settlement. There was a marked continuity between the old quarters and the new ones.

The growth of suburbia acquired its contemporary importance, among Jews as among other Americans, by the fact that it involved not simply a choice of superior living space, but a choice of a new way of life.

The motives of those who move reveal the character of the choice. In the first instance, they wish to get away from the pressing complications of contemporary urban problems. The suburbanites wish to escape the back-breaking burdens which the great cities now face. They seek lower taxes and schools with superior accommodation, particularly when city centres are being crowded by poor non-whites. In New York City, for instance, the movement inward of Negroes and Puerto Ricans has created serious difficulties which are more readily avoided by flight than confronted by staying.

The one-family house on the detached plot is a means of separating the suburbanite from the dismaying confusion of the disorderly realm of the urban slum. It is worth the hour's travel to his place of work because there the suburbanite can focus his concerns inward upon his own immediate family. There he can arrange all his associations within the tight circle of similar folk who form an island of order detached from the metropolis. There he can strive to satisfy his immediate needs on a scale commensurate with his own ability and shut out the social needs he cannot deal with.

The suburb is thus regarded as an instrument of establishing family solidarity and of furthering individual adjustment. Religious affiliation consequently has an importance there that it often lacks in the city; but it is generally treated as a mode of linking children to the group and of imparting peace of mind to their parents. Ritual, even if newly contrived, takes on greater significance than the traditional spiritual values.

In the process there is danger of the loss, or blurring, of some of the qualities formerly generated by urban life. It would be unfortunate indeed if the attitudes which once sprang from exposure to cosmopolitan influence and from the compulsion to confront the authentic problems of the times were now to yield to those prefabricated by the narrow interests of the isolated group.

NORTH-AFRICA IN TURMOIL

By GEOFFREY WIGODER

ALGERIAN JEWRY FACES UNCERTAIN FUTURE

The uncertain future of Algeria is deeply disturbing to its Jewish community. Recent events in Morocco have come as an unpleasant reminder of the potential consequences of the removal of French influence. Hitherto, the 130,000-140,000 Jews of the country have shown remarkably little tendency to leave despite the pressing pleas that their future would be far more secure elsewhere. Those who have left or are thinking of doing so are generally moving to France where they enjoy full rights and citizenship.

Representatives of the provisional government have postponed making definite statements on their attitude to the Jews but this has changed in recent weeks. The Washington representative of the provisional government has issued a statement saying, "The Algerian Jews are not colonial invaders. On the contrary they are among the earliest inhabitants of the country and, during the years of colonial rule have been subject — like the Arabs — to the disdain of European colonists." He assured Algerian Jews that the provisional government regards them as Algerians by their history, their language and their traditions. "Algeria is their country and homeland as it is the homeland of the Moslem Algerians." He added that a free Algeria would not have first- and second-class citizens. This declaration was warmly welcomed by Algerian Jewry but has received no endorsement from the government's headquarters in Tunis.

FROM ROMAN TIMES

The history of Algerian Jewry goes back to Roman times, and some of the local Berber tribes apparently became converted to Judaism. New colonies were established by Jews from the period of the Arab rule in the 7th century onwards. Important infusions of blood resulted from the Spanish expulsions of 1391 and 1492 and this influx of Spanish Jewry left an indelible impression on the face of the community. Conditions were generally not too difficult under Turkish rule while the advent of the French in 1830 brought a new spirit to the community. The most important step forward was the Crémieux Decree in 1870. This was issued for the French government by its Jewish Minister of Justice Isaac-Adolphe Crémieux and conferred French citizenship on Algerian Jews. The Petain government cancelled the decree in 1940 but General de Gaulle reinstated it shortly after taking over Algeria in 1943.

The Cremieux decree was looked upon by Algerian Jewry as their Magna Carta and they still tend to cling to it as the guarantee that, come what may, they will have at least the same rights as other French citizens. The current issue of the Algerian Jewish Committee's journal "Information Juive" contains a long analysis of the background of the decree. It shows, in the first place, that the Cremieux Decree was not a hasty or expedient decision made in the face of crisis. Nor did Cremieux's own religion have any bearing. In fact, it was not a decree in the usual meaning of the term but a legislative act passed by the 1870 French government of national defence; its signatories include Gambetta, Glais-Bizouin and Fourichon and the reason it was called after Cremieux was because its execution came within the competency of his ministry. It was part of a series of decrees legislated at the time to provide for the reorganization of Algeria. Moreover it was the logical outcome of French policy in the region from the time of the conquest in 1840. The general lines were laid by Louis Philippe who was trying to establish a secular code based on the declaration of the Rights of Man and inevitably was at odds with a juridical structure based on religious distinctions. The French Revolution had proclaimed that being a Jew was not a question of nationality but of religion, and the development of this principle led inexorably to the 1870 decree. Napoleon III had been moving towards the granting of French citizenship to Algerian Jewry and his defeat in the Franco-Prussian war, at most, hastened the process.

Nor was the Cremieux decree merely a "privilege." It was endorsed by the Moslem community which solemnly declared, "all sensible persons appreciate it and approve of it." Citizenship carried obligations, including military service, and Algerian Jews were automatically mobilized together with other French citizens in both world wars.

The author of this article, Dr. Emile Touati, suggests that the decree is now only of historic interest, insofar as the Jews of Algeria today are French citizens not by virtue of the Cremieux decree but as a result of the 1945 Code of French Nationality — "they are French because they are the children of Frenchmen." Moreover, if the Cremieux decree had not been passed, a French law of 1919 would have resulted in the conferring of French nationality on the Jews of Algeria. In any case, in the absence of any criterion as to what is a Jew (a familiar problem), there is now no way of differentiating among the French citizens as to who is and who is not a Jew.

THE PRESENT CONFLICT

In the same issue of the Algerian journal, a special article by Jacques Lazarus says that the Jews of Algeria cannot keep quiet in the present conflict and must speak out. Claiming to represent the vast majority of Algerian Jews, he attacks the FLN journal "El Moudjahid" which has accused the Jewish authorities of "suggesting to Algerian Jewry that they play no part in the struggle for national liberation; by this attitude, they have become the accomplices of colonialist crimes perpetrated daily in our midst." Lazarus replies that the Jews are determined to remain free men and to choose their own future and not be browbeaten by demagogues and opportunists. Whatever happens, the Jews of Algeria will never look upon France as an "oppressor" or any of the other epithets regularly heaped upon it by the FLN — although their feelings towards many of their fellow citizens of European origin who were instrumental in implementing the abolition of the Cremieux decree in 1940 are not so friendly. Nor will the Jews of Algeria forget that in the dark days of the Vichy regime, the Moslem citizens refused to accept the new situation and made many efforts to succour the Jews. During the years of conflict, Jews have consistently opposed excesses — from either side. "Algerians, Frenchmen and Liberals, the Jews of Algeria want to remain Jews and they intend to proclaim their Jewishness."

Lazarus goes on to deal with the attitude of Algerian Jewry to the State of Israel. He comments that the attainment of independence by Arab states has often had unfortunate consequences for the Jews of that country but he refuses to despair.

BOOKS AND MEN

By Elaine Newton

Good Neighbours Face Bigotry

Peaceable Lane. By Keith Wheeler; Simon & Schuster, 345 pages, $4.50.

Matt Jones is a fast-rising young advertising executive, a cleancut white Protestant American Male. His biggest problems are keeping ahead of the taxes levied on his suburban bungalow and protecting his only son from the dangers of highway traffic, illness and over-protection. Matt's upper-middle class commuter community includes the usual assortment — lawyer, doctor, investment consellor, dentist, union big-wig; Jew and Gentile; hero and louse. Everyone gets along tolerably well with the possible exception of Matt's next door neighbour at No. 1 Peaceable Lane. And he has decided to move.

Then comes the bombshell that splits Peaceable Lane into fragments: Word leaks out that Mr. Bronson is planning to sell his house to a Negro family. Concerned about decreasing property values, the eleven neighbours band together and purchase the Bronson house and so prevent the other sale. It is a matter of economics. A man has the right to protect something that he has toiled years to accumulate, that represents his entire savings. For legality, the deed is in the name of Matthew Jones.

Almost immediately, Matt discovers that the nameless Negro buyer they have shut out is, in fact, an intimate business associate and friend; a gifted commercial artist with a chip on his shoulder the size of a telephone pole. Matt respects and likes Lamar Winters. And so his dilemma is a painful one. What price friendship? Finally, in collusion with conscience-riddled Jewish lawyer Zachariah Gold, Matt betrays Peaceable Lane and secretly sells Winter the house.

Peaceable Lane explodes. What was once a question of finances now becomes a matter of bigotry. The Winters are ostracized. The community swimming pool is drained after their first dip, a rock is hurled at beautiful Margo Winters, the children's car pool is rearranged to exclude the Jones and Gold children who play with young Tod Winters, a Negro carpenter is pressured into leaving Lamar's studio unfinished. Seething with hate and mistrust, Peaceable Lane's neighbours divide against one another. Peter Yale, a network commentator and the street's professional liberal, panics and tries to unload his house to a Negro blockbuster who hopes to buy the rest of the homes cheaply in the inevitable rush to move out. Winters combines with Gold and Jones to stop this and in doing so they bring tragedy and a measure of peace to Peaceable Lane.

Author Keith Wheeler is a Life magazine reporter who writes with all the slick skill of an experienced newspaperman. His fast-moving plot is as explosive and as timely as today's headlines. And just as familiar. There are no new or deep psychological vistas explored here. But Wheeler does avoid triteness by creating characters who are not stereotypes. Jones is far from the usual do-gooder campaigning for human rights. Nor is Winters battling for a cause. Instead, he is a flamboyant, embittered lone-wolf who is more prepared for the normal White-Coloured storms than for the unsought help he reluctantly accepts.

And though the people of Peaceable Lane may not be entirely believeable, their problems certainly are. In the end, the reader is left with the hope that Lamar Winters' son and the children on Peaceable Lane will find a way to live together in peace — possibly even in friendship.

Peaceable Lane is not a great novel. But its merits, as a popular, easily-read piece of fiction are real. That the ending is unnecessarily contrived, that Wheeler sacrifices depth to plot, that he entertains more than he informs are secondary considerations. For Peaceable Lane is being widely read and widely discussed. In this way, author Wheeler has been able to needle the conscience and stimulate the thinking of a great segment of the population who would hesitate to pick up a weightier tome.

Moreover, over and above the larger problem of race Prejudice, Peaceable Lane poses several valid questions: Why would a Negro family man wish to subject himself and his family to a neighbourhood where they will be uncomfortable and unwanted? And once in the community, should he attempt to minimize the differences between himself and his neighbours? Equally important, does a man have the right to jeopardize his wife and children in order to take an unpopular stand on a touchy issue? Should a Jew, already suspect because he is of a minority, single himself out further by acting as the community gad-fly? And to what extent can a man impose his concept of social justice and their consequences on his uncomprehending child?

HUMAN RELATIONS

Drive to Grow Up

DR. ROSE N. FRANZBLAU

QUESTION: I am a girl, 10. I have two brothers aged 8 and 4. They share a bedroom. I have my own room. My parents are planning to go on a week-end with one or two other couples who are not bringing their children. They have children three or four years younger than I. I asked if I could go and they said no.

I was willing to call all my friends and find one to go along and share the expenses with me. I would have my own room. I would pay from my gift money.

Do you think it is fair that they said no?

ANSWER: Do you think it is fair to ask to go? But it is good that you raise a question which is typical of the feelings of youngsters your age. As you approach adolescence, you find yourself battling for more and more of the freedoms and privileges that you feel should come with added years. But while fighting for these freedoms, you also fight to keep intact the privilege of being a dependent little girl, holding onto her parents' hand and never being left by them.

You want to play two parts, going from one to the other according to your needs and wishes at the moment. Sharing a room with someone and paying your own expenses would make you feel equal to and almost as grown-up as your parents and their friends. But, like a child, you still do not want your parents to go away and leave you for a whole week-end. You would feel ashamed to weep and wail like a child and create a fuss about your parents going away. This would be particularly bad if the two younger children in the family were taking the prospect of your parents' absence for the week-end in their stride. So you come up with a plan that makes it all sound very grown-up and independent. This proposed plan of yours provides a cover-up, you hope for your true feelings.

Part of your difficulty may come from a need to get special attention and recognition for being the oldest and the first-born. You may resent being put into the same category as your two younger brothers.

* * *

You may reason that the two boys have each other for companshiop, particularly when they are together in the same room during the night. Having your own sleeping quarters is a special privilege when the whole family is at home, but it can be very lonely when your parents are not at home.

You must realize that being the oldest in your family, and even the oldest of all the children of your parents' friends, still does not make you old enough to accompany grown-ups on a week-end like this. The time is not far off when you will begin to date and to make appointments on your own, first with girls and then with boys. If your parents were to follow the lead you now suggest and insist on being present at the parties that you give and approving of all your dating plans, you would see it as nosey and intruding behavior on their part.

What you are trying to do now is the same kind of instrusion on their rights and privileges.

* * *

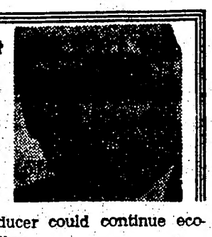
Your goal of achieving recognition as the oldest of the children and your striving for independence are healthy. But you cannot achieve this by insisting on going with your parents on their trip. You could not possibly live up to the plan you suggest. Expecting too much of yourself, too soon is really being unfair to yourself and can only end in disappointment.

If you really want to earn your parents' respect and consideration, take their leave-taking with the maturity and security you are trying so hard to simulate. Show consideration for them by not making a fuss before they leave or creating in them a feeling of guilt for leaving you. Your behavior can then be a good example to your younger brothers. It will be a source of security for them to know that their elder sister will be at home with them, to help and advise them when needed. Such an attitude will evoke respect and may lead to the privileges which you so ardently desire.

DATELINE: ISRAEL

By Carl Alpert

The Chicken & The Egg



HAIFA—Which is more important, the chicken or the egg? This is one of the vital problems which is at present agitating an important sector of Israel's economy—and it is no joke.

There was a time when eggs were scarce in Israel. Not so many years ago each resident was rationed to two eggs a week, and parents often went without, so that the children could have more. The government and the Jewish Agency encouraged poultry raising, especially for new immigrants, who found it a relatively easy agricultural pursuit. New villages took to it readily, and many of the old-line farmers as well added a poultry run to diversify their crops. Kibbutzim increased their chicken population.

Since 75% of the cost of producing an egg is the cost of the chicken feed, it was a boon to the local industry when the U.S. government made suitable grain available from its agricultural surplus. Further, the grain could be paid for in Israel Pounds, rather than in dollars, and over a period of thirty years. Under these circumstances poultry raising flourished in Israel. There was a steady rise in egg production, as the prolific chickens did their share.

Not only was the local market supplied with as many eggs as were required, but there were enough left over for profitable export. Israel's eggs entered the European market, and were soon competing with the produce of Holland and Denmark, traditional dairy countries. Indeed, these countries soon complained to the United States that thanks to the cheap feed from American surplus, Israel was providing tough competition and undermining the poultry industry in these two lands. In the face of such complaints from friends and allies, the U.S. government informed Israel that continued supply of the cheap feed was contingent upon Israel's limiting its overseas export of eggs to 300,000,000 a year. Israel had no choice but to agree.

But what happened? The expansion of the poultry industry continued apace, with government encouragement and help. No one remembered to inform the chickens about the export limit, and the fowl went about their duties with true Zionist zeal The domestic market consumed all the eggs that it could; the 300,000,000 export ceiling was reached—and still the eggs continued to pile up. The surplus reached sizeable proportions. At one stage the indignant farmers threatened to pave the entire street block in front of the Knesets building with the largest omelet the world has ever seen, as one way of calling attention to their plight.

The government's answer was a decision to cut back production. Farmers for whom eggs and poultry are but a sideline, would be asked to discontinue the line. Others would be rationed to only a percentage of their previous production. The government has the easy means of enforcing such decision by making the cheap imported feed available only in accordance with the production formula. Obviously, the cheap feed is an indirect form of government subsidy, without which no producer could continue economically.

Today the controversy still rages furiously. There are those who maintain that Israel should stop buying the American surplus grain, and thus free itself of any expert quota. We should buy feed at world market prices, continue to raise our production, and reap the benefit of exports unlimited.

Critics of this plan point out that if we pay full price, in dollars, for the grain, we may not be able to sell our eggs competitively abroad, and would be worse off than before.

Cut-back of production, by slaughtering a third or a half of the laying hens would mean bankruptcy for thousands of small farmers, whose whole existence has been built on this crop. One suggestion is that only new immigrants be encouraged to continue in this line.

Now a new proposal has been voiced. Change the emphasis in export from eggs to frozen poultry. We can never really compete with Danish or Dutch eggs on an economic basis. Since freshness is a key factor, we are at an irremediable disadvantage because of distance. Not so with frozen poultry, where freshness is not a factor. The bigger our export, the more we earn in dollars—and the more we shall be able to afford to buy feed at world market rates. This would free us from the American bounty, and its accompanying restrictions. It would set the industry on a rational basis.

The great debate still goes on. I repeat, in this country it is no joke: Which comes first, the chicken or the egg?

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The Woman And The Home

A TRUE STORY — By SOL RABKIN

THE DAY THE WATER STOPPED

Up in Birch Groves they've developed a new twist in the strange ways of prejudice.

One problem Mr. and Mrs. Heinz Pol don't have in their Birch Groves home these days is dripping faucets. The reason is simple: their water supply has been cut off. The reason for that is infinitely more complicated but underlying it all is one principal fact: Mr. and Mrs. Pol are Jewish.

It happened on December 18, 1960, at 4 o'clock in the afternoon. Mrs. Pol, standing in her home in the pleasant semi-rural community of Birch Groves at Candlewood Lake, Connecticut, turned on the water tap. Nothing happened.

Mrs. Pol did not panic. She and her husband, a political reporter at the United Nations, who had been vacationing and weekending in Birch Groves since the winter of 1956, had been expecting this. They did not bother to telephone the Birch Grove Association, which supplies water to the 68 homeowners of Birch Groves (including some half-dozen non-members of the association). Instead, they phoned their lawyer.

The Birch Groves Association has been using its control of a community water system to discourage Jews from residing in the area for some time. Pol a survivor of Hitler Germany, had bought a home in Birch Groves only to discover that the Association: 1)would not accept him as a member, and 2)would supply him water only if he paid higher rates than did the Association's members. (This last idea was particularly astonishing since the Pol house was permanently connected to the community water system and previous owners had always used it.) Nor, Mr. Pol discovered to his dismay ,was he the first victim of this discriminatory policy.

Digging through the local records, Mr. Pol found out why. All the property in Birch Groves was subject to a restrictive covenant. The premises could not be used or occupied in any way by any person of Negro, Hebrew, or Jewish (sic) descent or extraction. Of course, such covenants have been unenforceable by state courts ever since 1947 when the United States Supreme Court so decided.

Mr Pol refused to pay the discriminatory water rates. Despite the obvious intent of the Supreme Court's decisions, the Birch Groves Association decided to appeal to the Connecticut courts to declare judicially that the Association had the right to cut Pol's house from the community water system.

The suit was brought to trial before Judge Walter J. Sidor of the Court of Common Pleas of Litchfield County. The Birch Groves Association asked Judge Sidor to make three declarations: First, that the Association was not obligated to supply Pol with water simply because he had bought a home in Birch Groves. Second, that the Association would be justified in discontinuing the supply of water to Pol. And third, if Pol was legally entitled to have the Association supply him with water, that the court should determine the rate to be charged.

On August 18, 1960, Judge Sidor made his ruling. He found for the Birch Groves Association, and against Heinz Pol. He said that Pol had no vested interest to be supplied with water by the Association, "this private corporation." The Association was free to refuse water to Pol entirely. And it could charge him at whatever rates it desired.

What about Supreme Court decisions that the state courts cannot enforce racially restrictive covenants? Judge Sidor took note of Pol's charge that he had been denied membership in the Association because he was a Jew and his reference to the Association's discriminatory by-laws. Judge Sidor went so far as to agree that "the restriction is un-American, illegal and void as a covenant restricting sale of land." But Pol's claim of discrimination "is not sustained by the evidence presented in court." (Paradoxically, the judge refused to give Pol's attorney an opportunity to prove this claim by examining the Association's witnesses!) In any event, discrimination "in the sale of land is not involved in this case," and the United States Supreme Court rulings preventing the enforcement of racially restrictive covenants were not decisive, he said.

The real bone of contention in the Pol case, the court insisted in its strict interpretation, was whether the Birch Groves Association had the right to charge non-members higher rates for the use of water than it charged its own members. And, the court concluded, it did have this right.

There are unhappy practical consequences to this decision. By allowing the Association to deny homeowners to the community water supply di dnot come with homeowners access to the community water system, it also, in effect, authorizes the Association to use its control of the water supply to keep out would-be purchasers of the "wrong" religion or back-grounds. Obviously, most prospective buyers would hesitate a long time if they knew that water supply didn't come with the house.

The Association quickly took advantage of the court's ruling. Judge Sidor had determined, in a similar case tried together with the Pol one, that the water received was worth only $54 a year. But in October 1960, the Association sent Pol a bill for five years' assesments — for $480.

And on November 21, another bill arrived adding a new item, a 6% charge on the unpaid balance, equal to slightly over $60. This bill arrived with a threat: unless it was paid in full by December 15, the Pol home would be cut off from the community water.

That is why the Pols were not surprised when, three days later, Mrs. Pol tried the water tap and nothing happened.

What are the Pols doing about their water situation? Luckily, they have an old surface well that supplies them with 300 gallons of water. This is not enough and besides, the water is not potable. So, until a measure of logic comes to Birch Groves, friendly neighbors, risking the displeasure of the Birch Groves Association, are helping the Pols out - with Association water!

RECIPE OF THE WEEK

When the Jewish housewife shops, she buys enough staples to last a long time. Certainly she will find in her cupboard boxes of matzo meal, purchased for the Passover holidays, as yet unopened. She need not, however, become discouraged since this is a grain which can be used during the entire year.

The following recipe for apple torte is a dessert which may be enjoyed just as it comes from the oven or with piquant wine sauce. Egg whites here are the secrets of light, fluffy desserts.

APPLE TORTE
- 4 eggs, separated
- ¼ teaspoon salt
- 1/3 cup sugar
- 1 teaspoon cinnamon
- 3 tablespoons almonds, ground
- ½ cup matzo meal
- 1 teaspoon orange juice
- 1½ cups grated apple (about 4 apples).

In large bowl, beat egg whites and salt until very stiff; gradually beat in sugar. Beat egg yolks until thick; add to egg whites and blend. Combine cinnamon, almonds, and matzo meal; add gradually to egg mixture. Stir in orange juice and apples. Pour into 9x9x2-inch paper lined pan. Bake in slow oven (325 degrees F.) 1 hour and 15 minutes or until done. Serve with wine sauce. Makes 10 to 12 servings.

WINE SAUCE
- ½ cup cold water
- 1 teaspoon potato starch
- 1 cup grape wine
- 1½ teaspoons grated lemon rind
- 3 eggs, separated
- Dash of salt

Gradually blend water into potato flour. Add wine and lemon rind. Cook over low heat, stirring constantly, until smooth. Remove from heat and slowly pour over beaten egg yolks. Return to heat and beat thoroughly 1 minute. Remove from heat. Fold in stiffly beaten egg whites and salt. Serve at once.

KING'S ENGLISH
By RUTHIE

Very often I am amused by what I hear and read. What tickles me is the choice of words rather than what the sentences convey.

When one refers to something as "the King's English", the thought of slang and colloquialism immediately comes to mind. Conversely, the opposite is also true.

• • •

Dr. Sigmund Freud would have had quite a ball diagnosing, for instance, the guy who insists on always spouting forth Sunday words. Not, God forbid, that I have any objections to such usage per se! After all it did cost my pop a pretty fortune for me to acquire my BA. The least I could do is to repay him by sounding a little bit learned.

• • •

In elementary English, one of the first rules taught is:

"The simpler the sentence, the more comprehensible and beautiful."

My professor continued that, if we wished to be understood by all, it must be remembered that the masses are plain people and one should speak accordingly. It's not the sixty-four-dollar word that counts; rather, it's the grammatical structure or lack of it which is most revealing. And if one can colour his phrases by interjecting occasionally a foreign term, so much the better.

• • •

NU, God knows I try. By me, a letter is a letter unless I want to be funny.

There's an "oldie" which has recently been revived. It's a good song in it's original state. But think of the impact the composer would have made were he to have written,

"I'm gonna sit write down and write myself an epistle.

And make believe it comes from you . . ."

Hilarious!

• • •

Can you conjure up in mind the fellow who says — in a simple statement, I presume — "olefactory sense" rather than "smell" and "putrescense" in place of 'stink"? They're dillies!

How about the guy who says, " . . . disinterred from the caverns of limbo . . "?

For a good laugh, that tops everything. Wonder if he's sour and hen-pecked. Maybe he has no other way of letting loose.

• • •

Oops! My epidermis is showing. Since I was taught never to submit to LUSHEN HURRA (the evil tongue), I had better say,

"'Bye for now."

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— Keep Smiling —

MISUNDERSTOOD

Judge. "How did the trouble start?"

Defendant: "Well judge, she asked me to play a round, and I didn't know she was a golfer."

• • •

SOME NERVE

The husband returned home from a trip unexpectedly to find his little boy crying. "Daddy," he said, "there's a bogeyman upstairs in mama's closet!"

"That's silly. You're old enough to know better. Come on upstairs and I'll show you.

He opened the closet door and there was his best friend, Sam. "So!" stormed the husband. "It's you! I feed you, buy all your clothes, lend you my car and money, and how do you repay me? By hiding in my wife's closet and scaring the wits out of my little boy!"

END OF HONEYMOON

The honeymoon is really over when he phones to say he'll be late for dinner and she's already left a note saying it's in the refrigerator.

• • •

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Susan: "Thanks. We appreciate it."

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The lucky beauty selected by the Nevele to represent it will then be invited to compete in the Sullivan County finals May 20 to be held in the Catskill resort area, winner of which will compete for Miss New York State. Thereafter the first prize selection will be a part of the national semi-finals for the Miss U.S.A. title, winner of which is to compete for the world wide "Miss Universe" title which annually carries fame and fortune for the winning girl.

Applicants should send complete information about themselves with a photograph, not returnable, in a bathing suit, in addition to details of their measurements, career and background to Miss Nevele Contest, Nevele Country Club, Ellenville, N.Y., finalists to be advised by the management of details for future appearances and competitions.

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STRANGE LANDS

By Dr. LOUIS RABINOWITZ

MYSTERY OF JEWISH HISTORY

To the Jew who visits Marseilles and has a feeling for the romance of Jewish history a visit to the historic synagogues of Cavaillon and Carpentras is a "must".

These two communities, together with Avignon and L'Isle (de Sorgues. The Jewish Encyclopedia III, 590, mistakenly spells it L"isle") were the only four Jewish communities tolerated in the French Papal territory during the period when the remainder of France was Judenrein, and therefore maintained a continuous existence right through the Middle Ages until the nineteenth century. With the restoration to the Jews of the right of residence throughout the whole of France, after the French Revolution, the Jewish communities of these towns migrated and practically ceased to exist. There is no trace of the erstwhile synagogue of L'Isle; that of Avignon was destroyed by fire in the 1840's, and replaced by its present structure in 1844. Thus only in Carpentras and Cavaillon can one see their ancient synagogues and they are certainly worth a special visit.

That of Carpentras was built in 1741, repaired in 1789 and 1899, and then restored, and to my mind in an unfortunately gaudy manner, by an American millionaire in recent years. The building, however, was undoubtedly erected on the identical site of the original synagogue of 1367. Isidore Loeb, in his brilliant article "Les Juifs de Carpentras sous le Gouvernement Pontifical" (R. Ed. XII, 34-61 and 161-235), maintains that the upper portion of the building, which is the main subject of this article, is the actual synagogue of 1367, and if this is so a unique claim can be made for this place of worship.

Unlike Cavaillon, services have been held in Carpentras regularly by the small community, if only on the Holy-days. With the recent immigration of Algerian Jews to France the community has been revived. About 30 families now reside there, and regular services are held every Friday evening. In 1967, therefore, this community will be able to celebrate the sixth centenary of continuous worship in one synagogue, which must be without parallel, certainly in Europe.

The synagogue of Carpentras has one feature which, as far as one knows, is unique in the world, the Mikva in the basement, which consists of a natural spring. Owing to the fluctuating nature of its level, as well as its immense depth—although I could not see to the bottom I estimated the depth to be at least 30 feet—it was impossible to descend to the bottom, and steps are provided on which the "baptist" had to stand.

was the other feature, which it shares with the synagogue of Cavaillon, which excited my special interest, for a reason which will appear. It is the position of the Reading Desk. From the body of the synagogue one mounts by one of two circular staircases to what, in a modern place of worship, is the Ladies' Gallery. Between the tops of the two staircases is the Reading Desk, covered with a kind of "elegant and light baldaguin". It was from here, high above and behind the worshippers, and facing the Ark, that the officiating minister conducted the service.

Isidore Loeb, in his detailed and accurate description of this feature states that it was unknown outside the area of the Comtat Venaissin, as this area was called, although he suggests that "perhaps" it was also found in the synagogues of Italy of the period. As far as I am aware, this is a pure supposition unsupported by any facts.

My interest in this form of synagogue architecture, which in 1886 was claimed by Loeb to be unique in the world, was due to the fact that in 1951 I had seen similar synagogues in another part of the world which I, in equal ignorance, had claimed to be unique; and, of all places, it was in the synagogues of both the Black Jews and the White Jews of Cochin, on the Malabar Coast of India. Truly does the Talmud comment: "That which we have not seen does not constitute evidence"!

In my book "Far East Mission", published in 1952, I gave the following description of, and comment on, the famous Pardesi Synagogue of the White Jews of Cochin:

"The second, however, is a unique curiosity. As one enters the synagogue there is nothing to indicate any difference from any other synagogue of Oriental Jews. The benches round the wall, the Almemar in the middle, the beautiful and, in the case of Cochin, superlatively decorative Aron Kodesh, the many oil lamps hanging from the ceiling. The Ladies' Gallery, instead of continuing round three side of the synagogue, is limited to the back of the synagogue only, facing the Ark. On looking towards its, one notices the first peculiarity, a staircase leading from the body of the synagogue to that gallery. One ascends it, and finds there is a platform, the centre of which bulges out to form a crescent, and in this widened portion is a Reading Desk. The Ladies' Gallery is behind this platform, separated from it by a lattice wall.

It is on this Reading Desk, on the platform outside the Ladies' Gallery and level with it, high above the floor of the synagogue, that the reading of the Torah, and of the important parts of the synagogue service, takes place. Nowhere else in the world does this feature obtain in synagogues, and Mr. Koder pressed me for an explanation or origin for it. I was, and am, completely at a loss to explain it. The authority for the reading of the prayers to take place on a level even lower than the floor, in accordance with the verse 'Out of the depths I have cried unto Thee, O Lord", and for the reading of the Torah to take place from a raised platform, is, of course well known, but that it should take place high up, on the level of the Ladies' Gallery, and at the back of the synagogue, is unique.

One suggestion I heard was that it was in order to make the ladies feel less isolated and integrated into the service. Attractive though this explanation is, it partakes of the same type of what we rabbis call 'homiletical interpretation' as the sonorous explanation of A. B. Salem.

'On the Sabbath and on High Holy days . . . the pulpit upstairs is used. To the Jew the Voice alone matters. The form through which the Voice comes out is absolutely of no concern, for, when the Lord spoke, the Voice alone was heard, and nothing was seen.'

That peculiarity is, as stated, common to all synagogues."

That description of this unusual feature of the synagogues of Cochin is equally accurate when applied to those of Cavaillon and Carpentras in Provence. These two, however, effectively dispose of the suggestion, which I had already rejected, that the sitting of the Reading Desk was to lessen the isolation of the ladies. For it is beyond any doubt that there was no provision whatsoever for women in the body of the synagogues of Cavaillon and Carpentras. They were segregated in a chamber beneath the synagogue, and a shaft which enabled them to catch a glimpse of the Sefer Torah as it was taken out of the Ark, as well as to hear the muted sound of the prayers, was the sole contact they had with the service. In fact there is a mention of a "Rabbi for the Jewesses" whose function it was to read the prayers for them, probably in Proyencal. To this day the synagogue of Cavaillon has no provision for ladies, while the two galleries placed lengthwise in that of Carpentras are a later addition and a concession to modernity.

It is obvious that the same failure to provide for ladies in the synagogue of Cochin obtained, and the sole purpose of the gallery was to provide for this Reading Desk. Indeed, the only difference of note between the synagogues of Cochin and those of the Comtat Venaissin is that the former, in addition to the elevated Reading Desk on the first floor, has also one on floor level. That it is a later addition, possessed of a lesser "sanctity" than the upper one, is surely proved by that fact that it is only the less important parts of the service which are read from floor level. The important sections, and the Reading of the Law, take place, as does the whole service in Avignon, from the gallery.

It seems virtually impossible to find any connection between the Jewish communities of the Papal States of France and those of the Malabar Coast of India. The scant knowledge that we possess of the latter informs us that one of the synagogues of the Black Jews was built in 1625. The Pardesi Synagogue, that of the White Jews, was erected in 1568, destroyed by the Portuguese in 1662, rebuilt by Shem Tob Castillia in 1668, and completed by Ezekiel Rababi in 1730.

The one fact that emerges, therefore, is that the Pardesi Synagogue was completed in approximately the same decade as those of Carpentras and Cavaillon. Unless, however, it can be proved—and to my mind it is impossible to do so—that this feature was common to all synagogues in the eighteenth century, this coincidence of dates leads us nowhere. The possibility of contact between the Jews of Provence and those of India seems to be entirely excluded. The whole white community of Cochin derives from six families who arrived there at different periods, and we know the place of origin of them all, the Zaccais, who alone came from the ancient Indian Jewish community of Cranganore, the Castillia family, refugees from Spain, who arrived in 1511, the Ashkenazi and Rothenburg families from Germany in the sixteenth century, and lastly, the Rababis and Haligua who arrived from Aleppo in 1680. That any of these should have had any connection with Provence or been influenced by its style of synagogue architecture is virtually impossible, so that the identical peculiarity which is shared by Cochin and Carpentras must remain a mystery.

ISRAEL-NORWAY TRADE LIKELY TO INCREASE

JERUSALEM, (JCNS) — The expansion of trade between Israel and Norway is one of the results of the week-long visit here of Mr. Arne Skaug, the Norwegian Minister of Commerce, who headed a four-man delegation to prepare the ground for a trade agreement.

The Norwegian Minister told the Press they had not come to Israel to negotiate the trade agreement — that will be done in June — but to make contact with his Israeli counterparts. When Mrs. Golda Meir visits Norway in May during her tour of the Scandinavian countries, it is expected that discussions will be held about the practical possibilities for Israeli-Norwegian cooperation in giving technical assistance to underdeveloped countries.

The effect of Norway's commitments as a member of "the Seven" on Israel's exports was discussed, but Mr. Skaug pointed out that Israeli citrus — till now the main Israeli commodity purchased by Norway — was not affected. So far as industrial products are concerned, Norway was ready to discuss each item and to meet Israel's difficulties.

In general, Mr. Skaug thought the time has come for the small countries — among them Israel and Norway — to get together and find solutions to problems such as the trade groups in Europe: this was indeed a growing tendency, and as a result the Great Powers were more and more listening to small nations' problems, he said.

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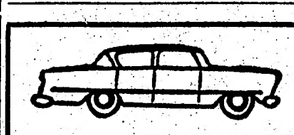
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IN OUR PROVINCE

ENJOYING A RELAXED MOMENT at the Chatham Jewish community's 1961 U.J.A. campaign event on April 17, are (from left): Irving Kopstein, Meyer Tyshler, Meyer W. Gasner, chairman of Canadian Jewish Congress, Central Region, who was guest of honour; Sam Siskind.

LONDON JEWISH YOUTH ADMINISTRATIVE COMMITTEE

OFFICERS OF LONDON JEWISH YOUTH ADMINISTRATIVE BOARD, elected recently, are shown above (from the left): Mrs. J. B. Gregg, secretary; Marvin Shore, 1st vice-president; Sheldon Weinstein, 2nd vice-president; Alan Cohen, president.

COHEN ELECTED LONDON, ONT. YOUTH LEADER

LONDON (Special)—Alan Cohen was elected president of the Jewish Youth Administrative Board of London, at a meeting of the agency's Board of Directors recently.

The Administrative Board, Mr. Cohen announced, plans to expand the scope of its work to the direction of all Jewish activity in the London community, in addition to operation of the Wallace and Betty Weinstein Youth Centre.

Other officers elected are: Marvin Shore, 1st vice-president and chairman of budget and finance committee; Sheldon H. Weinstein, 2nd vice-president; Harry Biderman, treasurer and campaign chairman; Mrs. J. B. Gregg, secretary.

Also named are: Al Seigel, program committee chairman; Alec Richmond, house committee chairman; Norton Wolf, public relations committee chairman; Milton Cohen and Wallace Weinstein, co-chairmen of budget and finance committee.

Elected as directors are Mrs. Archie Marcus, Mrs. Norman Orenstein, Mrs. Sam Noble, Dr. Leonard Shankman, Harry Silverstein, Harold Vaisler, Al Seigel, Alec Richmond, Norton Wolf, Milton Cohen and Wallace Weinstein.

Mrs. Eva Hahn is executive director of the board.

INSIDE TORONTO

By BEN NOBLEMAN

HAND IN HAND:

EXCELLENT FILM ON BROTHERHOOD

There have been many films produced in Hollywood on the theme of brotherhood and understanding among different races and religions. But one of the best by far is the low-budget movie produced by youthful Helen Winston of Toronto for Columbia Pictures in England last year. Titled Hand in Hand the 1½ hour film opened at the Nortown Theatre last Friday to overflow audiences. We do not hesitate to predict a long run for this sensitive story about a nine year-old Jewish girl Rachel and her young Catholic friend Michael, who find that the bonds of brotherhood are more powerful than ancient tales of bigotry about "Jews killing Christ".

Perhaps the chief reason for the film's success, besides Helen Winston's determination to produce it, is the outstanding direction by Philip Leacock of The Little Kidnappers fame. One of the most poignant scenes in the film is when Michael, excellently portrayed by Philip Needs, visits a synagogue with Rachel (Loretta Parry) and sees the ceremony of carrying the Torah. He kisses the Torah and reads the passage in the Talmud shown him by the rabbi, "The Lord is with me, I shall not fear". In return Rachel attends mass at Michael's church and says to him, "It's alright, the lady (Virgin Mary) likes me". A humorous bit of dialogue occurs between the two children early in the movie when Michael accuses Rachel of killing Christ and she replies, "I didn't. I don't even know him".

The climax to the story comes when Rachel and Michael go paddling in a dinghy in the Thames River and Rachel falls overboard. Thinking she was drowned, Michael runs to his priest and confesses. The priest, ably played by John Gregson, tells him that God is a God of love not vengeance. They go to Rachels home and meet the Rabbi (Derek Sydney) who informs them that Rachel is alright. The rabbi says, "God was good to her". Mcihael replies, "That's what you both said". The rabbi answers, "In different ways".

The message for tolerance and brotherhood is told very subtly without a hard sell in the script by Diana Morgan. Helen Winston first discovered the original story by the late Sidney Harmon when his widow showed her the story two years ago. But Hollywood moguls, undoubtedly too occupied with the sex and horror movies now flooding the screens, were not interested. But in England, which is producing more and more excellent films, Helen found a responsive chord. Associated British Pictures went into partnership with her and the picture was produced on a budget of $200.000. Two of England's top talents appear in Hand — Dame Sybil Thorndyke and Finlay Currie, last seen in Ben-Hur. The musical score was by Stanley Black and the beautiful black-and-white photography is the work of F. A. Young. For a delightful evening's entertainment we recommend Columbia's Hand in Hand.

TORONTO CITY COUNCIL VOTES AGAINST SUNDAY CENSORSHIP

On Monday, April 24th Toronto City Council by an 11-7 vote made a historic decision which probably will go down in the annal of civic achievement. Led by Controller Phil Givens and Alderman Horace Brown, Council defeated a Board of Control recommendation which would have allowed Sunday movies but banned Sunday vaudeville and burlesque. The three Toronto dailies opposed the proposed by-law as being discriminatory and smacking of censorship. Controllers Allen and Dennison led the unsuccessful Board of Control forces.

It was controller Phil Givens who completely demolished Con. Allen's argument by stating that Board of Control had no right to set itself up as board of censors in banning Sunday burlesque. He pointed to most Hollywood movies such as Butterfield 8, Elmer Gantry and The Apartment, all of which won Academy Awards, as being filled with "rascality and sex". He said that Elisabeth Taylor won an Academy Award for the role of a woman of easy virtue and Burt Lancaster for portraying a preacher who seduces young women. He asked, "Who is Board of Control trying to protect — the men from Cupcakes Cassidy?".

A new by-law will now have to be drafted for passage by City Council on May 8 and Toronto's first Sunday movies and theatrical attractions, which include burlesque at the Lux and Casino, will commence on May 14. Only hold-up will be a strike by projectionists who want double overtime pay.

The City Council vote was a real upset. Ron Haggart called it "a revolution" in the Star. In last week's column we expressed doubt that City Council would allow burlesque on Sunday. But the argument that people should be permitted to see and do as they please without censorship seems to have prevailed. Of course the police morality squad is keeping a close eye on things and would not permit obscenity, whether on Sunday or in the middle of the week. Toronto can no longer be called "Hogtown" or dull on Sunday.

HERE AND THERE

Sydney L. Robins was elected a Bencher of the Law Society of Upper Canada last week. At 37 he is probably one of the youngest, if not the youngest, to be elected in the Society's history. He is also the second Jewish lawyer to be elected — the first being Isidore Levinter, Q.C. Such veteran lawyers as Norman Borins, Q.C., Fred Catzman, Q.C. and Nathan Strauss, Q.C. were unsuccessful in the election. Robins is in partnership with his younger brother Hartley and specializes in labor arbitration. He lectures at Osgoode Hall and oddly enough has no Q.C. Perhaps he's a Liberal but a few CCF'ers have managed to obtain Q.C.'s.

• • •

Robert Soren, a veteran Zionist leader, is recuperating at the Mt. Sinai Hospital from a bout with arthritis. Bob was one of the founders of the Herzl Zion Club and is an honorary vice-president of the Zionist Organization of Canada. We wish him a speedy recovery.

• • •

Barclay owner Al Seigel is once again producing a gala Theatre Night for the Women's Auxiliary of the Jewish Home of the Aged. This year's star-studded show, headed by comedian Alan King, will be seen at the O'Keefe Centre on Sunday, June

(continued on page 10)

THEATRE IN TORONTO

By BARBARA I. PEARL

"BECKET" AT THE O'KEEFE CENTRE

Last week David Merrick presented Peter Glenville's production of "BECKET" at the O'Keefe Centre. Written by Jean Anouilh and translated from the French by Lucienne Hill, it is little wonder that this play was proclaimed the best for 1960-61.

Naturally the chief attraction was Sir Laurence Olivier who played the part of Henry II. And what a Henry he was! For the first time sympathy went out to a scoundrel who actually seemed like a human being. His pranks with the ladies may have been abominable. But, as portrayed by Sir Laurence, they were delightful to behold.

Thomas Becket (Arthur Kennedy), as chancellor, ran a very close second. As a matter of fact, the lives of the two were very much intertwined, since King Henry couldn't conceive of being without him. That, of course, proved Becket's eventual downfall, as he began to assume too much responsibility for Henry's comfort. It remained for the King to finally dispose of him no matter how penitent he was afterwards.

The Queen Mother (Marie Powers) and the Queen (Margaret Hall) tried their utmost to keep Henry on the path of righteousness; however, in vain.

Costumes (by Motley) were simple though appropriate. Scenery, thanks to the facilities of the O'Keefe Centre was beautiful. Scenes of the forest, especially, were breath-taking.

With the presentation of "BECKET", the O'Keefe has reached the pinnacle of good production. We wonder whether anything which follows can top this.

SPORTS

CARLING BREWERIES'

There'll be action involving both bucking broncos and racing thoroughbreds on CBC-TV's and Carling Breweries' World of Sport on Saturday, May 6, at 2 pm.

Wild West thrills and highlights of the Rodeo of Champions will be seen at 2 pm EDT on the CBC-TV network. The second half of World of Sports equestrian doubleheader will be the 87th running of The Kentucky Derby at 5:15 pm EDT.

Rodeo of Champions will consist of top events from the western rodeo held in Winnipeg. Cy Taillon will describe the action as some of North America's best cowhands vie for honours in such events as calf roping, bronco riding and steer wrestling.

Racing expert Bryan Field will describe The Kentucky Derby as the cream of North America's three-year-olds run the mile-and-a-quarter course at Churchill Downs, Louisville, Ky., for the winner's share of the $125,000 added purse.

The pre-race colour commentary and winner's circle interviews will be conducted by sportscaster Chris Schenkel. Shortly after the conclusion of the race, it will be shown again via videotape, with Bryan Field pointing out key moves.

OTHER WORLD OF SPORT PRESENTATIONS, UP TO JUNE 3, ARE:

May 13 — Football Association Cup Final: A BBC Kinescope.

May 20 — Baseball Game of the Week: New York vs. Cleveland; and the Preakness Stakes, from Pimlico Race Track, Baltimore, Md.

May 27 — International Soccer: Mexico vs. England.

June 3 — Baseball Game of the Week: Los Angeles vs. Cleveland; and the Belmont Stakes, from Belmont Park, N. Y.

SHOWBUZZ

by bruce richardson

CELEB HI-LITES

Busy Mavor Moore, producer of Spring Thaw '61, will appear in CBC-radio's "Four's Company", Saturday, May 6th, at 9 pm, and also in CBC-TV's "Festival '61" — "The Police", starring Joseph Wiseman, on Monday May 8th at 9:30 pm..... Composer-arranger Elmer Bernstein, whose in music is to integrate jazz into film scores and serious compostions, will be the quest conductor on Music Makers on Monday, May 8. He composed the music for such hits as "Sudden Fear", "Man With the Golden Arm", "The Ten Commandments" and "The Magnificent Seven", which won an Academy Award nomination this year.... June Havoc, sister of Gypsy Rose Lee, will star a CBS Television serier this fall. Betty Bruce, plays June Havoc and Julienne Marie portrays Gypsy Rose Lee, in "Gypsy", starring Ethel Merman at the O'Keefe Centre, May 15-27..... Charles "Chuck" Camilleri, ex Argo speedy quarterback of the late forties, and sales manager for Columbia Records, exuberant over sales of Columbia L. P.'s "Sound of Music". Is looking forward to another surge in Columbia disks when Leonard Bernstein's "Gypsy" and "Flower Drum Song" come to O'Keefe Centre, and Jonah Jones, Lambert, Hendricks and Ross, and Bobby Hackett come to the Town Tavern this month.

BETTY ROBERTSON
SPRING THAW '61

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O'KEEFE CENTRE

O'Keefe Centre in Toronto has announced its subscription series for next season with four of the ten-attraction series — the three original Broadway productions of **Bye Bye Birdie, Irma La Douce, La Plume de ma Tante** — and the Canadian Opera Company. **Bye Bye Birdie** is the lively, youthful musical about the fortunes of a rock 'n roll singer, starring Dick Gauthier. **Irma La Douce** is the imported-from-Europe musical about a Paris street-walker which shot Elizabeth Seal into stardom. **La Plume de ma Tante** is the frolicking French intimate revue which convulsed New York theatre-goers from opening night on.

Last season's subscribers will, of course, receive priority for seats for O'Keefe's second season. Demand from subscribers was so heavy during the initial season that if response warrants, it is planned to lengthen the run of subcription attractions next season so that more subscribers can be accommodated.

The O'Keefe Centre Subscription Series, incorporating the Theatre-Guild and American Theatre Society has the highest membership in North America. During its initial season, 1960-61, subsribers saw ten attractions: CAMELOT, MY FAIR LADY, HARRY BELAFONTE, A MAJORITY OF ONE, DESTRY RIDES AGAIN, A RAISIN IN THE SUN, FIORELLO, AT THE DROP OF A HAT, FIVE FINGER EXERCISE and the SOUND OF MUSIC..

Hugh P. Walker, Managing Director of O'Keefe Centre is currently in New York negotiating for O'Keefe Centre's second season. He plans to be able to announce the remaining six attractions for the 1961-62 subscription series, over the next few months — along with the definite dates and the season's opener, which he anticipates will be the premiere of a new production Broadway-bound.

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TORONTO ORBIT

PROSELYTES

BY BERNICE DYMENT

Proselytes and Jewish attitudes to proselytising is a controversial question which appears to be enjoying an upsurge of public interest in recent weeks. So too, the opposite side of the coin—Jews converted to Christianity, as witness the publicity given to the visit to Toronto of Jacob Rabinowitz of Houston, Texas—a converted rabbi.

Co-incidentally on May 27th, the Adult Education Committee of Shaarei Shomayim Congregation will sponsor a lecture by Abraham Carmel on the subject "Catholics and Jews"—a subject upon which Mr. Carmel is eminently qualified to discourse in both subjective and academic terms. He was born Kenneth Charles Cox and became ordained a Catholic Priest in 1943. In 1950 he changed his name to Abraham I. Carmel and was accepted by the British Beth Din into Judaism. Mr. Carmel has described the end of his spiritual search in this way, "In all other faiths there were mediators, but Judaism alone had a direct stream to God".

Then too, there is the instance of Toronto's newest Christian congregation opened just last week and known as Beth Sholom Centre (no kin to Beth Shalom **Congregation,** as you will see). This is a "Hebrew Christian" Congregation, operated under the auspices of the Mennonite Church. It's pastor is the Rev. Martin R. Goodall, whose father is Scottish of Presbyterian background and whose Mother was Jewish, turned Christian. The work of Jewish evangelism is one which has long concerned the Mennonite Church, and its missionaries are to be found in Israel as well. Says Pastor Goodall, "When a Jewish person expresses interest in Christianity he is seeking something more spiritual and satisfying than symbolism".

In the light of all this, it seemed singularly timely that the subject of the Jewish Historical Society's recent ..meeting ..should be "Proselytes and Jewish Attitudes to Proselytising". I found it a highly enlightening exploration of the background of our traditional views on missionizing. and particularly so, with Rabbi Israel Frankel (Director of the Toronto Jewish Public Library) as guest lecturer. A painstaking researcher, Dr. Frankel clarified many of the seeming paradoxes of his subject.

For example, how is it that missionaries of all Christian denominations may be found in the remotest reaches of the globe, and the saving of men's souls is considered the quintessence of Christianity—and yet, Judaism, from which Christianity arose, sends forth no missionaries?

Two commonly-heard explanations were mentioned by Dr. Frankel. One—that Jews have a deep sense of superiority over adherents of other religions and want no infiltration among their own ranks. Second—that Judaism is an "ethnic" religion, entirely unconcerned with the welfare of the non-Jewish world.

Neither explanation is valid, in Dr. Frankel's opinion, and he quoted "chapter and verse" to substantiate his view.

Ruth, the Biblical symbol of fidelity and devotion, was a Moabite maiden who became a proselyte through her marriage to a Judaen. King David was a descendent of Ruth, and when the Messiah comes he, it is said, will be a descendent of the House of David, and thus a descendent too, of the Moabite Maiden, Ruth. National origin and previous religious affiliation have apparently not been a block to acceptance into Judaism.

Furthermore, in reply to the judgment that "Judaism is unconcerned with the welfare of the non-Jewish world", Dr. Frankel quoted from the Book of Jonah. When Nineveh was threatened by destruction because of its evil ways, the Prophet Jonah was told by God to warn its people of impending disaster. To this day, on the holiest day of the Jewish calendar—Yom Kippur—the service includes readings from the Book of Jonah—Biblical evidence of the concern of Judaism for non-Jews.

With the rise of Christianity, the missionery work of Judaism was drastically curtailed, for the new religion, with its images and miracles, was much more readily acceptable to pagan peoples. In Roman times, during the Middle Ages and during other periods of history, Jews were specifically forbidden to proselytise.

Still, converts came then, even as they do today. The Rabbinic Courts of Israel accept several hundred proselytes annually, and there is in Israel an "Association for the Welfare of the Righteous Proselyte and the Propagation of the Love of Israel among the Nations". It's membership numbers some 3 000—prominent rabbis, doctors, university professors among them.

Japanese conversion to Judaism in the hundreds of thousands, is a startling recent development, and the pilgrimage not long ago a famous Japanese professor to Israel as a proselyte received world-wide attention.

EARLY TORONTO

...For a pleasant look back at early Toronto, there is a most interesting exhibition of pictures now on view in the "Toronto Room" of the Central Library on College Street. There you will find photographs of old landmarks, long since gone, and among them, a number of special Jewish interest. One of the pictures is of the last City Council to hold office in the old City Hall, on the site of the present St. Lawrence Market. The photo is dated 1899, and listed as No. 22 is Alderman Newman W. Steiner, a prominent Jewish community leader of that era. It's interesting to note, too, that the Council Chamber of the present City Hall on Queen Street is an exact replica of that old one.

Among the paintings of old Toronto churches and synagogues are several by Toronto artist Aba Bayefsky depicting the old "Kiever Shul" and the Bond Street Synagogue, forerunner of Holy Blossom Temple.

And speaking of synagogues, it has been announced that construction will begin early this summer of York Mills' first synagogue, Temple Emanuel, whose present congregation now meets at the First Unitarian Church.

The new building, a $200,000 edifice, will accomodate 250 members when completed, and is located on a two and a half acre site on Bayview Avenue and Highway 401.

Mr. Barnett Danson, planning chairman, states that construction will be undertaken in three stages—thefirst, administrative offices, meeting rooms, and a small assembly hall. The second stages—the first, administrative sanctuary, and the final stage—an adjoining Hebrew school.

Mainly About Women

By ESTHER ZELDIN

● **Beth Sholom Sisterhood** held a Tea and Fashion Show Sunday, April 30th, at the home of **Mrs. Seymour Suckerman,** 665 Briar Hill Avenue.

Open house was from 2.00 p.m. to 5.00 p.m. with fashion presentations every half hour.

Chairladies were **Mrs. W. Crooker, Mrs. F. Gross, Mrs. B. Winbaum.**

● **The Beth Sholom Sisterhood's Annual Installation Dinner** will take place on Monday, May 8th, at 6.30 p.m., in the Gerald Schwartz Memorial Auditorium.

Incoming officers are: **Mrs. Abe Granatstein,** president; **Mrs. May Waylen, Mrs. S. Yarmouth,** Mrs. J. **Ungerman,** vice presidents; **Mrs. S. Silverstein,** past president; **Mrs. M. Grosman, Mrs. A. Morris,** honorary presidents; **Mrs. M. Daniels,** recording secretary; **Mrs. B. Winbaum,** corresponding secretary; **Mrs. W. Feldman,** administrative secretary; **Mrs. J. C. Swadron,** financial secretary; **Mrs. A. Friedman,** dues treasurer; **Mrs. W. Mandlin,** comptroller; **Mrs. D. Monson,** chaplin; **Mrs. H. Rumm,** honorary trustee.

● More than 800 "angels" of the **Toronto Section, National Council of Jewish Women,** attended the Angels' Ball on Thursday, April 27, at the Royal York Hotel.

Those attending the Ball had given $100 worth of merchandise to the Council's thrift shop, or the equivalent in cash.

Proceeds of the Ball will be used to equip and staff a 5-day, non sectarian centre for senior citizens.

On April 13, a tea was held at the home of **Mrs. Walter Zwig,** the Bridle Path, to choose a Cinderella to reign over the Angels' Ball.

Various organizations were requested to submit the names of women who have rendered outstanding service to her own organization and community during the past year.

Cinderella 61 is **Miss Gladys M. Bartley of Zonta International.**

Among the service organizations represented were **Jewish Home for the Aged and Baycrest Hospital, Samaritan Club, Canadian Cancer Society, Catholic Women's League** and **Italian Immigrant Aid Society.**

Angel Ball Committee Chairmen include: **Dr. Reva Gerstein,** Chairman; **Mrs. Abe Levine,** Deputy Chairman; **Mrs. Saul S. Berlin,** vice-president Toronto Section; **Mrs. Haskell Masters, Mrs. A. I. Willinsky,** Patrons; **Mrs. H. R. Kobrick, Mrs. Morris Vigoda,** Publicity; **Mrs. Jeack Sears,** Thrift Shop; **Miss Beulah Kamin,** Ball Credits; **Mrs. Irving Appleby,** Reservations; **Mrs. Walter Zwig,** Hostesses; **Mrs. Barney Morris,** Cinderella Project 61. President of Toronto Section is **Mrs. S. H. Baker.**

Among the guests were: **Mr. and Mrs. Noah Torno, Mr. and Mrs. Gordon Rosenthal, Mr. and Mrs. Rueben Rodness, Mr. and Mrs. Allan Burton, Mrs. Samuel Godfrey, Mrs. Percy Hermant, Mr. and Mrs. Lou Chesler, Mr. and Mrs. Martin Bloom, Mr. and Mrs. Joseph Gordon, Mr. and Mrs. Leslie Greenbaum** and **Mr. and Mrs. Len Wodlinger.**

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● **Mrs. John R. Devor,** president of **Toronto Hadassah,** opened her Glenayr Rd. home for a tea given by **Herzlia Chapter,** on Tuesday, April 25.

Tea was poured by **Mrs. Mark Levy, Mrs. Jacob Goldstein, Mrs. J. L. Samuels** and **Mrs. Bernard Mayzel.**

Conveners were **Mrs. Irving Saunders, Mrs. William Snider** and **Mrs. Lawrence Saunders.**

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● On Sunday, June 4, the **Women's Auxiliary of the Jewish Home for the Aged,** are presenting a "Gala Theatre Night" at the **O'Keefe Centre.**

Headliners of the show are: Alan King, Larry Halperin, Four Diamonds and Ani Arani.

Ticket Conveners are **Mrs. Louis Posluns, Mrs. Abe Posluns, Mrs. Harold Kaplan** and **Mrs. Albert Salutin.**

● **Mrs. Marvin Gerstein** opened her Old Forest Hill Rd. home for a sherry party honouring the aunts of **Youth Aliyah,** on Monday, May 1.

Receiving with the hostess will be the president of **Hadassah, Mrs. John R. Devor, Mrs. Allan A. Small, Mrs. Sidney Wise, Mrs. Bernard Mayer** and **Mrs. Benson Orenstein.**

Special guest will be **Mrs. Leslie Frost.**

There will be a fashion presentation of Israeli designs.

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● Installation of officers of the **Women's Auxiliary, Jewish Home for the Aged** will take place at a "Closing Luncheon Meeting" on Thursday, May 11, at the Holy Blossom Temple. **Mr. Abe Posluns** will be the installing officer.

The 1961-62 executive includes: **Mrs. Morris S. Till,** Founder President; **Mrs. Arthur L. Soles,** Immediate Past President; **Mrs. Samuel L. Gans,** President; **Mrs. Irving Aaron, Mrs. Alfred M. Dalgorf, Mrs. Jacob Kaplan, Mrs. Robert H. Kobrick,** Vice-Presidents; **Mrs. Bert Godfrey,** Treasurer; **Mrs. Harry Wagman,** Dues Treasurer; **Mrs. Irving Wintrob,** Recording Secretary; **Mrs. Julius Hayman,** Corresponding Secretary; **Mrs. Montague Raisman,** Social Secretary; **Mrs. Nettie Albert, Mrs. Abraham Feinstein, Mrs. Morris S. Till, Mrs. Frank M. Winter,** Life Board Members.

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● Among those attending the opening of **Beckett,** starring **Sir Lawrence Olivier,** at the **O'Keefe Centre,** were **Dr. Reva Gerstein** and her husband **Mr. Bertram Gerstein, Mr. and Mrs. Alec Barris, Toby Robins** and her husband **Bill Freedman,** and **Mr. and Mrs. Alan Mannings.**

Following the opening night performance, a reception was held for **Sir Lawrence Olivier** by the board of directors of the **O'Keefe Centre.**

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● **Toronto Hadassah** tendered a reception for **Lt. Commander Zvi Gilon Ginsburg** of the **Israel** Navy, on Tuesday, April 25, at the home of **Mr. and Mrs. C. Kaufman,** 7 Overdale Rd.

Specially honoured were donors of Henrietta Szold Scholarships to gifted children in Israel.

Lt. Commander Ginsburg presented them with plaques and pins.

The Youth Aliyah executive includes:

Mrs. Bernard Mayer, co-ordinating Youth Aliyah chairman; **Mrs. Jacob Goldstein, Mrs. Lou Hurwitz,** Chapter Chairmen; **Mrs. Samuel Posluns,** Book of Life ..Chairman; **Mrs. Hyman Green,** Henrietta Szold Scholarship Chairman; **Mrs. Joseph Wagman,** Youth Aliyah Scholarship Card Chairman; **Mrs. Edna Lester,** Toronto Chapter Chairman; **Mrs. W. Goldberg, Mrs. I. Lerman,** Organization Chairman; **Mrs. Benson Orenstein,** chairman of aunts of Youth Aliyah.

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● **Galila Club, Pioneer Women** held a tea on Sunday, April 23, at the home of **Mrs. J. Stone,** 99 Palm Dr.

Mrs. M. Kaufman and **Mrs. R. Kochberg** were co-conveners.

Among those who poured were **Mrs. R. Wachter, Mrs. L. Werger, Mrs. Freesman, Mrs. M. Zamikoff** and **Mrs. F. Cash.**

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● More than 300 guests attended the **Shaarei Shomayim Sisterhood's** annual spring tea on Tuesday, April 26, at the home of **Mrs. John D. Fienberg,** 406 Vesta Dr.

They were received by **Mrs. Walter Wurzburger, Mrs. Ted Waldman** and the hostess **Mrs. John Fienberg.**

Conveners were **Mrs. Louis Rubin** and **Mrs. Edward Solish.**

Seated at the tea table were: **Mrs. S. Sigler, Mrs. W. Gordon, Mrs. A. Press, Mrs. R. Sander, Mrs. I. Weinberg, Mrs. B. Schwartz, Mrs. H. Fink, Mrs. I. Fink, Mrs. M. Sharpe, Mrs. S. Fienberg, Mrs. D. Sloven, Mrs. W. Wurzburger, Mrs. H. Kates, Mrs. H. Pachter, Mrs. S. Schwartz, Mr. J. Fleischmann** and **Mrs. V. Sefton.**

Background music was provided by **Mrs Manny Spring,** pianist.

● The annual Spring Tea of **Hanita Club, Pioneer Women,** took place on Tuesday, April 25, at the home of **Mrs. Kay,** 5 Reddick Crescent.

Conveners were **Mrs. Ralph Rotman** and **Mrs. Harry Steiner.**

Among those who poured were **Mrs. Lazonick, Mrs. Mirsky,** and **Mrs. Sugar.**

● **The Shaarei Tefillah Sisterhood and Brotherhood** held a social evening on Sunday, April 13.

Mr. Harry Zifkin spoke of his trip to Israel. His talk was highlighted by films taken in Israel.

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● Installation of officers of **Northview chapter, B'nai B'rith,** took place recently at the Town House Restaurant.

The new executive includes: **Mrs. Manny Rotman,** president; **Mrs. J. Amels; Mrs. J. Abromovitz, Mrs. S. Cass,** vice-presidents; **Mrs. A. Citron,** councillor; **Mrs. S. Bernstein,** recording secretary; **Mrs. Jean Steinberg,** corresponding secretary; **Mrs. D. Lightman,** treasurer; **Mrs D. Weintraub,** guardian; **Mrs. H. Levine,** sentinel; **Mrs. S. Wilmer, Mrs. Gert Grant, Mrs. S. Hanser, Mrs. B. Cooper, Mrs. M. Feld,** trustees.

● On Tuesday, May 2, members of **Ben Gurion Club, Pioneer Women,** met at the home of **Mrs. P. Saiger,** 97 Chiltern Hill Rd.

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Mrs. Debbie Gollom spoke on the Yemenite Jews.

● Students of the **Ner Israel Yeshiva College** displayed their projects to members of the **Ner Israel Yeshiva College, Women's Auxiliary,** on Wednesday, April 26, at the home of **Mrs. Leon Greenbaum,** 112 Westgate Blvd.

Plans were shown of the proposed new wing to the Yeshiva. The new addition includes a laboratory, library and four new classrooms.

Mrs. J. Blitz was chairman of the meeting.

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● When Israeli Chapter of **Hadassah** held a Tulip Fantasy Dance on Saturday, April 29, at the Four Seasons Motel, the ballroom was gayly decorated with 500 tulips. These tulips were flown in from Holland by K.L.M. Royal Dutch Airlines.

Conveners were **Mrs. Harold Green** and **Mrs. Hartley Schipper.**

Proceeds of the dance in aid of Youth Aliyah.

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● Attending a Montreal reception in honour of **Rabbanit Sarah Herzog,** president of **World Mizrachi Women's Organization,** will be the following Toronto residents: **Mrs. Harry Lucatch, Mrs. Pearl Dover, Mrs. Kate Devor,** and **Mrs. Samuel Kaminker.**

Social And Personal

NEW MOUNT SINAI WOMEN HEAR BEN SCHNEIDER

The Board of Directors and the Women's Auxiliary of New Mount Sinai Hospital honoured the members of the Volunteer Services Department at the Seventh Annual Recognition Meeting. This event took place at the Beth Tzedec Synagogue Banquet Hall on Wednesday evening, 26th April.

Mr. Ben Schneider of the United Jewish Welfare Fund was guest speaker.

This year, 446 students, business girls, mothers and grandmothers devoted 39,969 hours to twenty programmes in the Hospital. These auxiliary services are organized to contribute to the total care of patients, whether they are hospitalized or out patients.

In the Out Patients Department volunteers assist in clinics, serve coffee, and take prescriptions to Pharmacy to be filled. Volunteers provide play and craft activity to keep hospitalized children happily occupied. Volunteers also assist in clerical work.

Approximately 650 — 1300 bandages are prepared by volunteers for sterilization every day. Volunteers serve visitors and staff in the Gift Shop, they act as hostesses on patient floors greeting and directing visitors, and on weekends they provide a supervised playroom for the children of visitors. Approximately forty-five volunteers serve each week day and every weekend in the Hospital.

HARRY ZIFKIN

HONOREE OF AJALON LODGE 'RECOGNITION NIGHT'

Mr. Harry Zifkin, pioneer Ajalon Lodge member, will be special guest of honor at the first annual "Recognition Night" of the Zionist lodge, to take place on May 9th, at B'Nai Israel-Beth David Synagogue.

Mr. Zifkin has for many years played an outstanding role in Zionist affairs in Toronto, and throughout the Province, and is at present serving his second term as President of the Toronto Zionist Council. He is also a Vice-President of the Zionist Organization or Canada, Central Division, in charge of the Israel Trade and Commerce Committee under whose auspices considerable progress has been made in the promotion and sale of Israel's products in Canada.

A renowned collector of Israel stamps, Mr. Zifkin is a past president of the Canadian Association for Israel Philately. The coloured slides of Israel taken on trips there in 1955, 1957 and 1960, from a magnificent collection with which Mr. Zifkin illustrates his frequent addresses to groups in communities throughout Ontario.

In recognition of Mr. Zifkin's noteworthy contribution to the cause of Zionism, his many friends are presenting him with a scroll signifying trees planted in his name in Jewish National Fund Forests in Israel. The presentation will be made at the May 9th evening in his honor.

ELECTED to MIZRACHI ORGANIZATION

Mr. Israel Weinberg has recently been elected to serve as President of The Mizrachi Hapoel Hamizrachi for the coming year. Former president was Mr. Meyer W. Gasner.

SHAAREI SHOMAYIM BROTHERHOOD

Special feature of the May 7th meeting of Shaarei Shomayim Breakfast Club will be a showing of slides, with commentary, on a recent trip to Israel to be presented by Mr. Harry Zifkin.

ADATH ISRAEL BROTHERHOOD

Mr. Karl Silberman, prominent Israeli economist, was guest speaker at the April 24th supper meeting of the Adath Israel Brotherhood.

ST. CATHARINES KIWANIS CLUB

In recognition of Israel's Bar Mitzvah Anniversary, members of the St. Catharines Kiwanis Club have designated their May 4th meeting as "Israeli Day". Committee in charge of arrangements include Mr. Sidney Slepkov, Mr. Howard Kamin and Mr. Murray Walters, who is a director of the Kiwanis Club of St. Catharines.

TREES UNVEILED FOR WINNIPEG LEADER

A grove of trees in the Jewish National Fund Forest in Israel will be unveiled this month, in memory of the late Irwin Joseph Cohen of Winnipeg, simultaneously with the unveiling of his monument in Winnipeg. The grove is inscribed by Mr. Cohen's children, Harry and Simone Burston.

A special feature of the Independence Day Celebration of the Associated Hebrew Schools of Toronto held on April 23rd, was the presentation of the "Degel Yerushaliyim" to the School in recognition of outstanding service to the Jewish National Fund cause. Mr. Benjamin Clodman (left) received the symbolic flag on behalf of the school, from Mr. Louis L. Lockshin (centre) Toronto Jewish National Fund President, assisted by Mr. Harris D. Gulko, Executive Director of the Fund.

NIAGARA FALLS DISTRICT

Chancellor of the Israel Consulate of Montreal, Mr. Amos Ganor, will be principal speaker at the "Independence Day Celebration" on May 8th, sponsored by the combined Jewish communities of Niagara Falls, Welland and Port Colborne. The event will take place at the Niagara Falls Community Centre.

RABBI KERTZER AT HAMILTON

Rabbi Morris Kertzer, a former Torontonian and now spiritual leader of the Larchmont, New York, Congregation, will be guest speaker at the Hamilton "Negev Dinner" on May 7th, at which Mr. Harry Beube will be special honoree.

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CJN Editor Back From Israel

WILL PUBLISH SERIES ON EICHMANN TRIAL AND SITUATION IN EUROPE

Mr. David F. Kessler, Managing Director of the London Jewish Chronicle and M. J. Nurenberger CJN. Editor, at the Chronicle offices in London, England, last week. Mr. Kessler holds the medal for distinguished journalism awarded to the Chronicle by Dr. Louis Finkelstein. The Canadian Jewish News is serviced by this great newspaper.

M. J. Nurenberger, editor of The Canadian Jewish News, returned to Toronto following a 4 week tour of Israel and Europe.

The Editor of The Canadian Jewish News, who attended the Eichmann trial in Jerusalem, also visited England, Holland, Germany, Italy and Turkey and will report to our readers on his trip. His series of reports will commence in next week's Canadian Jewish News, May 12.

While in London, Mr. Nurenberger arranged for a more intensive coverage of international news. Beginning with this week's issue, the London England Jewish Chronicle, the Worlds' largest Jewish newspaper will cable daily news and features to The Canadian Jewish News. The Canadian Jewish News is the only Jewish new paper in Canada which will have its own wire service direct from Europe and Israel.

The London Jewish Chronicle whose services CJN will share recently received the first medal for "Distinguished Service in the field of Communications" from the Jewish Theological Seminary in America.

The award was made by the Chancellor of the Seminary, Rabbi Dr. Louis Finkelstein, and accepted by the Chairman of the Board of Directors of the "J.C.," Mr. David F. Kessler, at a Press luncheon at the Seminary.

Dr. Finkelstein recalled it was England's "gift" to America—Dr. Solomon Schechter—that made the Seminary into the institution it was today. "Without an England there would have been no seminary, or at least not one of as great a significance." He said he envied England 'many things'; for one its unwritten Constitution, for another its JEWISH CHRONICLE. "I have been moved to find a Jewish community which knows so much of what is going on everywhere among Jews. Would that such a paper could be established here," he added.

Mr. Kessler, in reply, said: "This historic occasion seems to be a suitable moment to affirm the principles for which THE JEWISH CHRONICLE stands. Journalistically, we adhere to C. P. Scott's famous dictum, 'Facts are sacred, opinion is free.' News is not to be tampered with, views should be expressed with courage and firmly held convictions. But that is not quite enough.

"In addition to that statement of journalistic probity, we regard it a paramount duty to maintain complete independence from outside control, and to ensure as high a literary and aesthetic standard as we can."

These, he said, were the principles which animated "Operation 'J.C..'"

The Canadian Jewish News is proud to be the only paper on the North-American continent to be able to present to our readers this great Jewish news coverage.

SEND CABLE TO BEN GURION

D. Lou Harris and Edwin Mirvish were among ninety-eight leaders of the Israel Bond Campaign in the United States and Canada who sent a cable to Prime Minister David Ben Gurion last week congratulating Israel on its Bar Mitzvah anniversary and pledging their continued support for its economic development.

In their message to the Israel Premier, the Jewish leaders expressed appreciation to Israel "for giving the Jewish people new life, hope and pride." They affirmed a 'solemn pledge to help Israel attain its goals of fulfillment and peace."

Among the Canadian leaders who signed the cable were: **Samuel Bronfman**, Montreal; **Joseph N. Frank**, Montreal; **Mitchell Franklin**, Saint John, N.B.; **Hyman Grover**, Montreal; **D. Lou Harris**, Toronto; **Mr. & Mrs. Edwin Mirvish**, Toronto; **Max Seigler**, Montreal.

NER ISRAEL BANQUET - MAY 30TH

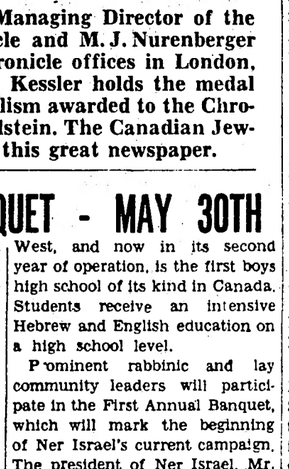
May 30th has been designated as the date for the First Annual Banquet of the Ner Israel Yeshiva College of Toronto. The banquet will be held at the Clanton Park Synagogue, Downsview.

Ner Israel, which is situated on a 12½-acre site on Finch Avenue, West, and now in its second year of operation, is the first boys high school of its kind in Canada. Students receive an intensive Hebrew and English education on a high school level.

Prominent rabbinic and lay community leaders will participate in the First Annual Banquet, which will mark the beginning of Ner Israel's current campaign. The president of Ner Israel, Mr. Herschel Rubenstein, said that the campaign goal, which is $150,000, will cover the costs of a new building, and the running expenses.

The large influx of new students makes it imperative for Ner Israel to expand its facilities. The new structure will contain four classrooms, a fully equipped laboratory and storage room; a library and a principal's office.

Rabbi Ralph Pelcovitz will be guest speaker. Rabbi Pelcovitz is at present the spiritual leader of Congregation Knesseth Israel of Far Rockaway, N.Y., more commonly known at the "White Shul". He is also editor of 'Perspective" a journal of Jewish thought published by the Rabbi-



RABBI PELCOVITZ
Speaker at banquet

nical Alliance of America, and Author of various articles in many Anglo-Jewish magazines.

Mr. Meyer W. Gasner will be toastmaster of the evening."

"Cantor Jacob Goldstein of Brooklyn, New York, will give a number of his cantorial selections. Messrs. Benjamin Laker and Max Rubenstein are the campaign chairmen. The members of the building committee are Meyer Lebovic, Sandy Hofstedter, Sam Orfus, Sam Rotman, David Schmerz, Joseph Silver and Solomon Weits, all prominent builders in the city.

HAMILTON

ADDRESSING the audience at the recent Jubilee Anniversary Banquet of Hamilton Talmud Torah is Harry Steiner (at left), chairman of the Educational and Cultural Committee of Canadian Jewish Congress Central Region. At the headtable with him, in the picture at left, are (from left): Rabbi Dr. Walter Wurzburger, of Shaarei Shomayim Congregation, Toronto, who was guest speaker; Mrs. Frank Rubinstein; Frank Rubinstein, chairman of the Hamilton Talmud Torah Board; Mrs. A. Simon, wife of

Rabbi Simon of Beth Jacob Congregation, Hamilton. In the picture at right, other guests at the headtable are (from left): Mrs. Green and Rabbi Morton Green, of Adath Israel Congregation, Hamilton; Mrs. Finkelman and Prof. Jacob Finkelman, Q.C., immediate past chairman of Canadian Jewish Congress Central Region and an alumnus and former teacher at the Hamilton school; Mrs. Marks and Dr. Marks, a grandson of one of the founders of the school.

BEN NOBLEMAN COLUMN

(continued from page 8)

at 8.15 p.m. Tickets can be obtained from any member of the women's auxiliary.

• • •

Sammy Taft, the popular hatter of Spadina Avenue, recently visited London, Ontario where his good friend Rudy Vallee was appearing at the Iroquois Hotel. Sammy is located next door to Shopsy's and is friendly with some of the great names in show business. He is doing a lot of work as master of ceremonies and comedian at stags and bar mitzvahs.

• • •

Bob Newhart, one of the younger comedians who is a monologuist, will appear at Massey Hall on Thursday, May 4 under the sponsorship of International Artists. Newhart who, with Shelley Berman, Mort Sahl, Mike Nichols and Elaine May, from the newly-arrived comedians, has zoomed to fame and fortune within the past year. Jack Paar and Ed Sullivan helped him a great deal.

• • •

Mrs. Esther Solmon is doing a good service in making Centre Stage available to all Canadian theatrical groups. The last play performed there was a new one by John Coulter, whose Louis Riel was seen in two programs on the CBC.

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TORONTONIANS PLAY ROLE AT B'NAI BRITH CONFERENCE

MONTREAL (CJN) — Over 100 delegates and visitors, representing the lodges and chapters of B'nai B'rith of Toronto, will attend the 37th annual conference of the Eastern Canadian Council, B'nai B'rith, which will be held from May 5th to 8th in the Queen Elizabeth Hotel, here.

The program will include plenary sessions, workshops on ADL & Civic Affairs, on the Youth Program, and on Organization and Techniques, a dinner dance, election and installation of officers for 1961-62, a panel discussion on the International Council of B'nai B'rith, and the finale, the Grand Banquet on Sunday night.

Among those participating in the highlights of the Conference are: **Maxwell S. Lewis, Q. C., Toronto; Hans Selye, M.D., Ph. D., D. Sc., Montreal; Irving Meshwork, Montreal; Montague Raisman, Toronto; Dr. H.O. Singer, Welland; Mrs. David Harris, Montreal; Murray Ehrlick, Toronto; Arthur Diamond, Montreal; Saul S. Berlin, Toronto; Myer Dorn, Windsor Hersh Garfinkle, Montreal; Seymour Janikun, Toronto; David S. Katz, Montreal; Mrs. Saul Nisker, Toronto; Mrs. Joey Rissman, Montreal; Saul Schulman, Cornwall; Max Shecter, Toronto; Harry G. Silver, Peterborough; E. M. Sprackman, Toronto; Mrs. Helen Stork, Toronto; Mrs. Harry Tomarin, St. Catharines.**

SHAAREI SHOMAYIM PANEL

"Has the Zionist Organization out grown its Usefulness" was the subject of a panel discussion presented by Shaarei Shomayim Congregation on Thursday, April 27th. Participants on the panel were David Newman, Q.C., Victor Sefton, and Julius Hayman.

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